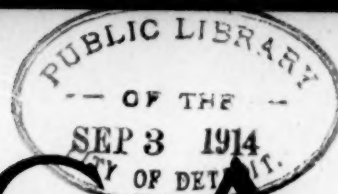


# AMERICA

## A CATHOLIC REVIEW OF THE WEEK



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### CHRONICLE

The War: Bulletin, Aug. 25, p. m.—Sept 1, a. m.  
England: Arousing the British Lion. France:  
Priests and Religious in the French Forces—  
The New Ministry. Germany: The War Sentiments of Germany. Mexico: The Refugees—  
The Rival Leaders.....489-492

### TOPICS OF INTEREST

The Conclave—The Young Man and Real Estate  
—How Did the War Begin?—Episcopalianism  
and the Church—The Courtesy of War—Civic  
Pageants and Plays.....493-500

### COMMUNICATIONS

Effective Distribution of Catholic Literature—  
Instructing the People—Mr. Chesterton's Style  
Again—From a Philadelphia Admirer...500, 501

### EDITORIAL

Recognizing Carranza—A Word to Parents—  
The Race of Heroes is not Dead—The Passing  
of Obedience—Our Attitude Toward the War—  
Flippant Irreverence—The Complete Futurist—  
Bettering Bad Bargains.....502-505

### LITERATURE

A Plea for Aimless Thinking.

REVIEWS: Teacher and Teaching—War—The Westminster Version of the Sacred Scriptures.

BOOKS AND AUTHORS: July's "Best Sellers"—  
Antonio—The Twenty-fourth of June—*Fatherland*—Some Good Pamphlets—Vorbereitung auf  
die Erste Heilige Beicht.....505-509

BOOKS RECEIVED .....

### EDUCATION

Autobiography of a Student's Soul.....509, 510

### ECONOMICS

The Missing Link in the Efficiency System .....510, 511

### NOTES AND COMMENTS

Laymen's Retreats at Georgetown University—  
Children's Debt of Gratitude to Pius X—  
Knights of Columbus Edition of the "Catholic  
Encyclopedia"—The Crusade Against Child Labor  
—St. Patrick Converted Again—A "Patriot" in  
the Toils of the Law—Cardinals and the Conclave—A Court of Domestic Relations Sentence  
—The Problem of Ghosts.....511, 512

### CHRONICLE

**The War.**—The results of the week's fighting in the west have been decidedly favorable to Germany. The Allies, it will remembered, took the offensive on Friday at all points between Mons and the Moselle. The sudden collapse of the forts of Namur rendered the French position along the Sambre untenable. This, together with the overwhelming numbers of the Germans, forced the Allies to fall back to their original line of defense. From Friday until Wednesday fierce fighting continued all along the Franco-Belgian and Franco-German frontiers; but in spite of stubborn resistance and frightful losses on both sides, by Wednesday evening the three armies of the Kaiser had all penetrated into France. Nancy, Lunéville, Lille, Valenciennes, Rubaix, Longwy are all in German hands, and notwithstanding the most gallant efforts of French, Belgians and English, the German advance goes on. The fortress of Longwy capitulated on August 27. It had held out for twenty-four days, and its commander, in recognition of his courage, has been made an officer of the Legion of Honor. Thursday and Friday were days of comparative quiet, both sides, it would seem, being worn out with fatigue. The Germans could well afford to rest. They had broken through the first line of the French defenses. By Saturday the Allies had retired to their second line of fortifications and were occupying the deep, narrow valley of the Somme River and the forts at St. Quentin, La Fère, Laon and Rheims. Already St. Quentin has fallen, and La Fère is being assaulted, which means that the Germans are within 85 miles of Paris. There will be bloody fighting before the French will yield, for in that case they must retire to their last stand before Paris.

Meanwhile the capital, while not despondent, seems to regard an investment as a distinct possibility, and under the direction of the new Minister of War, M. Alexandre Millerand, is making ready for the worst. Large supplies of food are being laid in, the defenses are being strengthened, and orders have been given to all residents of the zone within action of the city's defending forts to evacuate and destroy their houses by September 3. All during Sunday, in obedience to this command, explosions were heard in the environs of the city, but within all appears to be calm, the people having got over their panic.

Germany has not, however, been so successful in the east. Russia claims important victories, and is already boasting that in three weeks she will be in Berlin. The Germans admit a general retirement of their troops before the enemy, but declare that as yet there have been only skirmishes. It is certain, however, that Tilsit, on the border of Eastern Prussia, has been occupied by the Czar, and that the engagement at Gumbinnen resulted in a victory for his forces. Allenstein is in the hands of the Russians and Königsberg, one of the most strongly fortified places in Eastern Prussia, is said to be surrounded by the Russians and even to have fallen. The line of the Russian advance already extends from Königsberg to the vicinity of Posen, and as far as Lemberg. At its nearest point, therefore, it is within 150 miles of Berlin. As the German forces are still 85 miles from Paris, the contest has been aptly called a race for the capitals. It is hard to understand Germany's action. Apparently she has made no very determined effort to check the Russian progress. Whether this is by prearranged plans or from weakness can not yet be positively ascertained. It is undeniable that Russia is pushing on in great force and with astonishing speed, and that

the Germans have been repeatedly beaten, so much so that it is said by St. Petersburg that the Germans, after three days of hard fighting, are now in full retreat. On the other hand, it is claimed that at Gilgenburg Germany has defeated five Russian army corps, that she relies mainly on Austria to oppose Russia at present, and that, because Eastern Prussia is an open country, she has deemed it unwise to risk an important battle where the odds would be against her, but has determined to fall back as slowly as possible until she has come to the battle-ground which she herself has already chosen, possibly on the Vistula, where her fortifications are of great strength; possibly at the Oder, where the advantage will be all on her side. On Saturday she began to transfer large bodies of troops from France to Eastern Prussia, and Austria has been doing the same from Kielce.

Austria has to a large extent evacuated Serbia, utterly defeated, as Serbia says, but only deferring the time of her vengeance, as she herself says. She has transferred most of her troops to Galicia, and with the purpose of meeting the strong Russian invasion, has occupied the country to the west, north and southeast of Lemberg and has advanced towards the Dniester River. Engagements have been taking place for almost a week and a decisive battle is expected in the near future. At the same time she has invaded Russian Poland. On Tuesday she met and defeated a large Russian force at Krasnik, and is pursuing them in the direction of Lublin. The Austrians, however, are reported to have met with a defeat at Kielce. The bombardment of her fortifications at Cattaro, on the Adriatic, is being continued by British and French warships and by the Montenegrins. During the week she declared war on Japan and later on Belgium.

The surprise of the week's fighting in Belgium was the fall of Namur after a resistance of only three days. It was only a detail in what has been called the world's greatest battle, but it played a large part in the defeat of the Allies. Military experts are still at a loss to explain it, although they admit that the work of the German artillery was of a most deadly character. By Tuesday Belgium was, to all practical purposes, in the hands of Germany, although there have been several engagements of minor importance in the vicinity of Antwerp and Ostend which have not been taken. Monday night, August 24, a Zeppelin airship flew over Antwerp about midnight and dropped a number of bombs which worked havoc on both life and property. Many non-combatants were wounded and ten or twelve non-combatants were killed. This action has caused a storm of protest from many quarters. The first ground of complaint is that the act violated the Hague agreement. This point, however, is not well taken because Germany never agreed to the convention concerning bomb-throwing from airships. The second complaint has more foundation. International law forbids the bombardment of towns in which there are non-combatants until twenty-four hours shall have elapsed from the time when the attacking

force gives warning of its intention of bombarding the place. The warning, of course, has for its purpose to give non-combatants an opportunity to withdraw. This warning, it is claimed, the Germans did not give. Those who defend the German action maintain that: "Antwerp is a fortified town and therefore liable to bombardment." So speaks the German Ambassador at Washington. It has been pointed out, however, that the weak point of this defence lies in the fact that Antwerp was not in a state of siege, and had not received notification of the German army's intention. The incident is regrettable. It had no military value, and has stirred up considerable animus against those who were responsible for it.

Another incident of the Belgian campaign of the past seven days was the destruction of the city of Louvain, which had been disarmed for more than a week. It is too early to know with certainty the details of the destruction or the causes which precipitated it. The German Embassy has given out the following statement: "Civilians of the Belgian town of Louvain made a perfidious attack on the German troops while fighting. Louvain was punished by the destruction of the city." The dispatch of protest from the Belgian Foreign Office to Secretary Bryan is in part as follows:

On Tuesday evening a body of German troops, who had been driven back, retired in disorder upon the town of Louvain. Germans who were guarding the town thought that the retiring troops were Belgians and fired upon them. In order to excuse this mistake the Germans, in spite of the most energetic denials on the part of the authorities, pretended that Belgians had fired on the Germans, although the inhabitants, including policemen, had been disarmed for more than a week. Without any examination and without listening to any protest, the commanding officer announced that the town would be immediately destroyed.

It seems that the city lies in ashes with all its treasures of art and its monuments of the distant past. Whatever may be the decision as to the justification of the act which the world will mete out when it has sifted the facts, it is undoubtedly true that humanity is poorer because of it, and will not accept as a sufficient motive the necessity of teaching the Belgians a lesson, for in a very real sense Louvain belonged to the world.

The past week has also been marked by numerous English successes on sea. On Tuesday, August 26, the German cruiser Magdeburg was blown up by her commander in the Gulf of Finland to avoid capture; on Wednesday the converted German cruiser Kaiser Wilhelm der Grosse was sunk off the west African coast by the British cruiser Highflyer, but not until she had inflicted serious loss on English shipping; on Thursday an Austrian destroyer was sunk off Corfu by a British destroyer, and on Friday, off Helgoland, a British fleet sunk, according to the first reports, four German warships, two cruisers and two destroyers; a third German cruiser disappeared in the mist, on fire and in a sinking condition. Later dispatches have added greatly to the number of the ships destroyed but the exact losses are still unknown. No great progress has been made by the



allied fleets in the Far East, although a blockade has been established, and the German torpedo boat S90 has been sunk by the British torpedo boat Welland. Meanwhile the Germans are continuing to strengthen the fortifications of Kiao-Chau against an attack by land.

The situation threatens to become much more complicated by the action which is about to be taken by Turkey and the Balkans. Turkey is said to be on the point of joining Germany and of stirring up Egypt and India to revolt against England. If Turkey takes sides with Germany, Bulgaria, Roumania and Greece will ally themselves with Russia.

Sunday and Monday were spent by the Germans in a desperate, though as yet only partially successful, attempt to turn the Allies' left flank. Unless they can do this they can not withdraw from France the troops necessary to check the Russians; for if the Allies can retire beyond Paris, in the direction of Bordeaux, to which it is rumored the seat of Government is to be changed, the Germans will have not only Paris to besiege but a large army to cope with. If, however, they can get between Paris and the enemy, they can with their vastly superior numbers either crush them or force their surrender. On the result, therefore, of the next few days' fighting depends to a great extent the chance of German success. Conflicting reports are being published at St. Petersburg and Berlin, both sides claiming victories. It seems to be certain, however, that the Russians are investing Thorn and Graudenz, in Eastern Prussia, which, with Königsberg, constitute the defenses of the Vistula. Mutinies are reported among the Slavs and Poles in both German and Russian armies, and a crushing defeat of the Austrians at Zamosc in Galicia.

**England.**—If the cablegram reports are to be believed, the recent successes of the Allies have aroused great enthusiasm for the war throughout all England. Yet

*Arousing the  
British Lion*

even the *Times* admits that the efforts of the Government in enlisting recruits have not come up to expectations. At a meeting held in London on August 29 for the purpose of obtaining recruits for the army, Field Marshal Lord Roberts declared plainly that the country was in great danger, and bitterly scored those men "who can still go on playing cricket and football as if the very existence of the country were not at stake. There is no use in mincing words; defeat means shame and slavery." Lord Roberts expressed his confidence that the Allies would ultimately triumph, but only on condition that England did her duty. "Our soldiers are fighting bravely, but they are lamentably few. It is the duty of every Englishman to see that the army is maintained at its full strength. The women must not stand in the way of their sons' and husbands' duty." The exact number thus far recruited does not seem to have been made public. It is thought that Lord Kitchener's new army of 100,000 men has been recruited, but according to Lord Roberts, Eng-

land needs more troops by hundreds of thousands. The *Times* thinks that England's enthusiasm for the war has been stimulated by the participation of British troops in battle, and says that the casualties list, when published, will arouse the British lion fully.

**France.**—The European press reports that the laws against the religious congregations in France have been officially suspended. The Government has also consented to allow chaplains on board the battle-

*Priests and Religious  
in the French Forces*

ships from which they have been banished for some years. Dominicans, Franciscans and Jesuits have returned from England and Belgium, whither iniquitous persecution had forced them to retire, to enlist in their country's service. Among the Jesuit naval chaplains is a former captain in the navy. In the army the clergy, both secular and regular, are largely represented. It is said that more than four hundred Jesuits have joined the ranks, and from the Diocese of Paris alone, nearly an equal number of the secular clergy have gone to the front. A marked feature of the present crisis in France is a general revival of religious feeling, even among men who for years had given up every religious practice. As every priest enlisted in the army or navy will also, as occasion offers, serve as a chaplain, the religious welfare of the French forces is secured.

The Ministry headed by Premier René Viviani resigned on August 26, alleging that under the circumstances the Ministry should have a wider scope, comprising the best

*The New Ministry*

men in the Republican groups. M. Viviani was at once charged by President Poincaré with the task of forming a new Cabinet. This new Cabinet is composed of the following Ministers: President of the Council, René Viviani; Minister of Foreign Affairs, Theophile Delcassé; Minister of War, Alexandre Millerand; Minister of Justice, Aristide Briand; Minister of the Interior, Louis Malvy; Minister of Marine, Victor Augagneur; Minister of Finance, Alexandre Ribot; Minister of Public Instruction, Albert Sarraut; Minister of Public Works, Marcel Sembat; Minister of Commerce, Gaston Thomson; Minister of the Colonies, Gaston Doumergue; Minister of Agriculture, Fernand David; Minister of Labor, Bienvenu Martin; Minister without portfolio, Jules Guesde. Theophile Delcassé, known as the "deadly foe of Germany," has been adviser to the Cabinet since the outbreak of the war on August 1, and has served as Foreign Minister in a former Cabinet, and as Ambassador to Russia. M. Millerand, the new War Minister, has had a varied career. Formerly a Socialist journalist, he was expelled from the Socialist Party for accepting first a portfolio in the Waldeck-Rousseau Cabinet, and later, the title of Baron from the Emperor of Austria. In January, 1913, when Minister of War, he reinstated Colonel Du Paty de Clam, who had been dropped from the army for his activity during the Dreyfus contro-

versy. This act aroused great parliamentary opposition and led to M. Millerand's resignation.

**Germany.**—All Germany stands united to-day as one man. There are no parties, no classes. All are patriots. At the first call to arms 1,300,000 volunteers over and above the number that could be accepted reported for service. The

*The War Sentiments of Germany*

people are filled with a deep conviction of the justice of the great war which they hold has been forced upon their country, from without. Since then nation after nation has thrust its ultimatum upon Germany, but she continues undisturbed in her hope of final victory. With a solemn confidence the Emperor assures his people that he has no fear of the issue, and that his trust is placed entirely in the God of battles. To Him he leaves the justice of his cause. While recently conferring upon the Crown Prince the Iron Cross of the first class, he sent his congratulations to the Crown Princess, saying, "God is upon his side and has gloriously supported him. To God be gratitude and honor." So, too, the Empress, in calling upon the women of Germany to volunteer their service for the sick while their husbands and sons and brothers are ready to the last man to expose their lives for their country, thus solemnly ends with the prayer, "May the great God strengthen us in this holy work of love." The action of England, who according to her own "White Papers" had first played the rôle of friend towards Germany, has apparently come as a bitter surprise, since Germans disclaim all desire to fight the English. It is to the machinations and "perfidy" of English statesmen that the war with Russia as well as with Japan has been ascribed by the Germans. The entire land, in the meantime, is quiet and orderly. There is no trace of a panic. While food prices have gone up in America they are said to have remained normal in Berlin. Especially noteworthy is the courtesy shown to American visitors who were delayed in Germany.

**Mexico.**—Villa and Obregon were received with military honors at Fort Bliss, Texas, August 26, and were given a banquet by General Pershing, the American commander. On the same day 400

*The Refugees* priests and 200 nuns, who have found refuge from Villa and his fellow persecutors within the American lines at Vera Cruz, were reported to be, in many cases, quite destitute. Over the walnuts and wine General Pershing and General Villa perhaps discussed ways and means of relieving from their present distress the 600 confessors at Vera Cruz and of restoring their homes to the numerous priests and religious who have been forced to flee to this country and Cuba for safety. Twenty-six exiled priests, for example, are known to be at El Paso, and at San Antonio, an archbishop, two bishops and a number of priests. Bands of refugees, among them several Eudist Fathers, five Sisters of Jesus and Mary, and twenty-eight Christian Brothers reached New York last week. Some of the latter were

interviewed by AMERICA's representative and gave a detailed account of the treatment their brethren in Zacatecas received from Villa's bandits. The house occupied by the Christian Brothers of that town was entered by armed men who demanded a large sum of money. The Brothers did not have the required amount, so the revolutionists took the director and subdirector of the house, who were Frenchmen, and the chaplain, who was a Mexican priest, led them to a neighboring hill and shot them dead. The other members of the community were thrown into prison and the house was plundered. The survivors were subsequently brought to Torreon, where Villa happened to be staying. He disclaimed all responsibility for the murders, which were, due, no doubt, to the unrestrained zeal of his followers, but ordered the Brothers to hand over at once \$5,000. As they had only \$2,100, he bade them find the rest somewhere. So the Brothers went begging through the town, where they were strangers, and managed to secure the amount demanded. Villa then ordered them to leave Torreon by the next train, but as no trains were running, the Brothers were dependent for the next ten days on the charity of compassionate citizens. Finally the Brothers were put into a cattle car and sent to the Mexican frontier. France, it will be remembered, protested to President Wilson, when the two French Brothers were murdered. France received little satisfaction, however.

When Villa was asked last week if he would accept the present Carranza Government he answered that he had no personal feelings for or against the provisional President, but protested that he (Villa)

*The Rival Leaders* represented the people and would do all in his power to keep Mexico from being governed by a military régime. "I desire morality," he said. His hearers must have been deeply moved. On Wednesday, August 26, commissioners who went to confer with Zapata, the leader of the Revolution in the South, reported that he promised to submit to Carranza, provided certain agrarian reforms were carried out. The commission is still conferring with him on the subject. Later in the week some banks were reopened and the new Government engaged to receive their notes as legal tender, moves which somewhat relieved the financial situation, it was reported. But on August 28 came delayed despatches from Mexico stating that anti-Carranza riots had been going on in the capital, which were caused by the people's objection to the new Government's notes and currency being circulated. All the rural guards were arrested and disarmed by the Constitutionals, but not until seven persons were killed. President Wilson himself has confirmed the report that Mr. Paul Fuller, an eminent New York lawyer, has been commissioned by him to discuss matters with General Carranza. As Mr. Fuller is a Catholic, let us hope that the President's wise move may result in putting an end to the cruel persecution of the Church that is raging in the unhappy land beyond the Rio Grande.



## TOPICS OF INTEREST

## The Conclave

How is a Pope elected? What is a conclave? These are questions of universal interest whenever a new successor of St. Peter must be chosen. They are pertinent now. A papal election is heard above the boom of cannon, and no event can keep the public from following intently the proceedings of the most solemn deliberative body among the councils of men. A conclave may be briefly defined as a congress of Cardinals who have assembled for the election of a successor of Peter. The word also means the closed hall or apartments where the Cardinals remain during the election.

The election of the Roman Pontiff was not always carried out in the same way. In the history of the papal elections we may distinguish three periods or epochs. During the first period, which covered the first three centuries, the choice of the Pope was effected in much the same manner as was the election of the other bishops of the West. That is, the main factor of the election was the local or Roman clergy together with the neighboring bishops, the lay people of Rome being present, attesting the worthiness of the candidate.

During the second period, too, this form of election prevailed, but the secular power also had some share in the choice of the Pope. This civil intervention was not always of the same character. At times it amounted merely to protection extended to the electors when turbulent factions were disturbing the peace of Rome. At other times it consisted in secular princes' claim to receive official notification of the election of the new Pope before he could be consecrated. But this interference was even more direct when it took the form of a nomination of the candidate who should be raised to the papal dignity. According to times and circumstances, this interference was due to different causes such as need of protection for the electors against an invading army, ambition on the part of the civil authorities, condescension of the Roman Pontiffs, or their desire to reward the services done to the Church by Catholic princes. But as this action of the secular princes was, of course, open to grave abuses and interfered with the freedom of election, the Popes in the eleventh century made such strong efforts to secure the necessary liberty that the manner of electing the Pope, as laid down by Alexander III in 1179 in the Third Lateran Council, finally prevailed.

During the third period the lay people are entirely excluded, and the only clergymen having the right of election are the Cardinals, whether of the order of bishops, priests or deacons. This manner of electing the Pope has substantially been retained to our present time, though the rules to be followed by the electors and the details of the procedure have undergone slight modifications during the last six centuries.

Passing over the history of the various minor changes that were introduced by various Pontiffs, we give here the chief rules that govern the election of the Pope at present, as they were wisely embodied by Pope Pius X in his Constitution *Vacante Sede Apostolica*, December 25, 1904. In this new Constitution the right of choosing the Pope is again reserved to the Cardinals. Furthermore even if a General Council should be in session at the time when the Roman See becomes vacant, the assembled bishops would have no right to take part in the papal election; in fact, as soon as the General Council hears of the death of the Pope, it is suspended by the law itself. This right of sharing in the election is enjoyed by all the Cardinals who have received at least the order of diaconate, and this, though they have not yet received the insignia of their dignity; nor does a censure or any canonical impediment debar them from exercising this right. However, they must reach the place of the conclave in time, for the law enjoins that after ten days have elapsed since the death of the Pope, the Cardinals must enter the conclave and proceed to the election, without waiting for those who are absent. But if a Cardinal arrives after the electors have entered the conclave, and before the new Pope has been elected, he has the right to be admitted to the following ballots.

Before entering the conclave the Cardinals assist at a votive Mass of the Holy Ghost, celebrated as a rule, by the Cardinal Dean; they then listen to an exhortation delivered by some prelate or other learned ecclesiastic, on the obligation of discharging the office of electors with all possible care, and without unnecessary delay. After the Mass is over, or in the evening, the Cardinals enter the conclave where the Cardinal Dean urges them to do their duty conscientiously. Each Cardinal is allowed to bring with him two or three attendants but with the exception of some officials specified in the law, such as sacristans, masters of ceremonies, physicians, etc., no one is allowed to remain with the Cardinals in the conclave. The conclave has still to be locked, but this is not necessary for the validity of the election, though formerly, in virtue of a Constitution of Gregory XV it was essential.

The Constitution *Vacante Sede Apostolica* allows three kinds or forms of election, called respectively: inspiration, *inspiratio*; compromise, *compromissum*; scrutiny or ballot, *scrutinium*. The first form, which is very extraordinary, would be observed if without any previous special consultation, at the mere proposal of a candidate made by one of the Cardinals, the others present should at once and unanimously express their consent orally or in writing. The second form is followed if all the Cardinals present, empower three, five or seven Cardinals to elect the new Pope, and promise to recognize as Pope the person so chosen. According to the third form of procedure, which is the one ordinarily observed, a candidate to be elected, must have in his favor the votes of two-thirds of the Cardinals present. The votes must be

secret, and for this reason they must be given in writing, on papers especially prepared for this purpose, and folded in such a way that the name of the elector can not be seen, even by the tellers. On the first ballot if nobody should receive the necessary number of votes, a second ballot is immediately taken. Thus two ballots are taken in the morning, and two in the afternoon, until some one receives the two-thirds required by the law. Though Pius X confined to the Sacred College of Cardinals the right of election, he did not limit their power by obliging them to choose the new Pope from the Sacred College, nor did he make any enactment concerning the nationality of the candidate. However, it has happened for several centuries that an Italian Cardinal has been chosen to fill the chair of St. Peter.

As soon as a Cardinal receives the necessary two-thirds, the Cardinal Dean asks him to give his consent; and the moment he expresses his consent he becomes Pope *ipso facto*, and acquires supreme jurisdiction over the Universal Church. The election is then published to the people by the first Cardinal Deacon. If the new Pope is not yet a priest, or a bishop, he is ordained or consecrated by the Cardinal Dean. Finally, the successor of St. Peter is solemnly crowned by the Dean of the Cardinal Deacons.

These are the chief rules that ordinarily govern the election of the Roman Pontiff in accordance with the already quoted Constitution of Pius X. But the same Pope confirmed the Constitution *Prædecessores Nostri*, issued by Leo XIII to provide for extraordinary circumstances, which decreed that when the election begins, the number of the Cardinals present must be equal to half the number of all the Cardinals living at that time plus one, and that the election is not to be considered valid unless the candidate shall have received two-thirds of the suffrages of the electors who are present in the conclave and vote by ballot.

Before closing this article mention should be made of the wise provision ordered by Pius X when, with a view to securing entire freedom of election, he abolished the so-called Veto or *Exclusiva*. This *Exclusiva*, or right of exclusion, was "the alleged competence of the more important Catholic countries to indicate to their respective Cardinal Protector or Cardinal Procurator those members of the Sacred College who were *persona minus grata*, so that if there was a possibility of one of these becoming Pope, the authorized Cardinal might before the decisive ballot give his veto in the name of his Government against such election." In the Constitution *Commissum Nobis* January 20, 1904, Pius X forbade, under pain of excommunication, all Cardinals present and future, as well as all the officials of the conclave, to act as procurators by manifesting in any way to the electors the Veto, even in the mildest form of a mere desire on the part of a Government that a certain Cardinal should not be elected.

These are the rules of procedure that obtain at the pres-

ent time for facilitating the choice of a worthy occupant of the chair of Peter. It is obvious, however, that they do not minimize the action of God. They are only the dictates of human prudence, as gathered through long centuries of experience. Not to them, nor to any devices of men does the Church trust. Her confidence is in the divine direction of her spouse, the Holy Spirit.

HECTOR PAPI, S.J.

### The Young Man and Real Estate\*

The business of real estate is generally supposed to be suitable to old and retired business men. And so it has been in the past to a greater or less degree; but in recent years methods and practices have changed. The real estate business in towns and cities has grown into what may be called a profession. The business has its rules, customs and moral code similar to that of law and medicine. There was a time when retired policemen, broken-down business men or any ready talkers considered themselves entitled to an easy living by embarking in the real estate business. To-day the rules of the game are so well defined that to be a success in almost any of the very many branches of the business, a man must start young and work hard for a number of years and then he may be considered capable and efficient. The departments or specialties into which the profession has developed are—selling, exchanging, auctioneering, appraising and testifying before courts and commissions, agency or managing which involves renting, collecting rents, placing insurance and looking after the maintenance of buildings. In the case of our modern office, factory and loft buildings this last detail requires great skill and technical knowledge. The larger firms employ experts in many of these branches. When these several departments are coordinated, they form under good management a competent and complete business, which employs profitably a large staff of young men who receive while working valuable experience and insight into business affairs of great value in any career.

It is difficult for one man, of course, to master all points of the profession at the start and hence in some institutions of learning, classes have been started for instruction in this matter. However, it is not necessary to follow long courses in order to be admitted to practice. Experience is the best teacher and fortunately a young man may receive a fair salary while getting this experience.

Observation teaches me that the better the general education of a young man the better are his chances of success, provided he works as hard as the other fellow. Contrary to a somewhat prevalent opinion I believe a college degree is not only no drawback but on the contrary a great advantage in business, and especially in real estate which in many of its phases is so closely allied

\*The thirteenth of a series of vocational articles.



to the law. The present president of the Real Estate Board of New York is a graduate of a Catholic college and nearly every recent president of that Board has been a college bred man. This goes to show that college training has its advantages.

While the professions always seem to be crowded the opportunities are constantly broadening in real estate, increasing numbers of people seeking homes in the cities and suburbs every year. There is a constant moving and shifting of trade centers, and manufacturing and building is ever active. These all require attention and guidance by the real estate man, who should be a man of unquestioned integrity and upright dealing. Character forms his principal stock in trade which is the good will and confidence of his customers. Once he has established his reputation for honesty and square dealing he will have no lack of clients who will keep him busy, for every man of worth seeks or hopes to acquire real estate in one form or another. Real estate is the foundation of much of our wealth and therefore a young man starting out in life to seek his fortune ought to consider well the advantages of getting at the foundation at the beginning.

Although it looks easy to go to the fountain head and gather in the prize, the actual quest is sometimes like the search for the beginning of the rainbow. Not all real estate leads to wealth and discrimination must always be used. I once heard a story of a famous United States Senator, who was invited to make a campaign speech in one of the Western States, in aid of an aspiring statesman. At the conclusion of the address, there was great enthusiasm and the politician in thanking the orator said: "Now Senator, as a token of our esteem and gratitude for coming amongst us I am going to present you with a section of land in Sun Rise Township of our county." The Senator, of course, was very much puffed up and told the hotel clerk about his good fortune and the generosity of the politician. But the clerk in a warning voice said: "Senator, be careful he does not slip you two of those sections." The lesson is obvious. It is always better to investigate before you plunge.

What type of young man is best adapted to succeed in the real estate business? That is one of the problems in life for which no rules are laid down. I should say, however, after a long experience of my own and the satisfaction of training a dozen or more young men, several of whom blossomed out into successful real estate men each with a business of his own, that any serious-minded, healthy young man with good walking power, imagination and determination to succeed, willing to work hard and wait for results, is the kind of man to make real estate his life work. The fruits of the labor are often long delayed but the work is always absorbing and of infinite variety. It is never monotonous. The rewards are sometimes princely to a few, but then that is the result rather of speculation and investment than agency brokerage or management. One of the advantages a beginner has over the struggling professional man is that it is not

necessary for him to wait for the chance client to come to him before he can prove his knowledge and ability, but he may strike out into the broad business or social world and lay his plans and propositions before any one who may have money and courage to carry out the proposed schemes. I do not pretend to know, but as I sit here writing, it occurs to me that Christopher Columbus became the first great real estate man, when he put this great Continent on the map. The large development which he opened up has furnished a fertile field for his successors down to the present time.

C. E. DUROSS.

### How Did the War Begin?

The war now raging in Europe presents a strange anomaly, a gigantic and terrible struggle of a large number of empires and kingdoms, the responsibility for which all the nations involved repudiate. There can be no doubt that all foresaw the danger clearly, and wished to escape it. Sir Edward Grey predicted that if it came "the war would be the biggest ever known." (English "White Paper," No. 46.) The German Secretary of State said to Sir H. Rumbold, "that he had given the Russian Government to understand that the last thing Germany wanted was a general war, and he would do all in his power to prevent such a calamity." (No. 18.) The German Ambassador in an interview held at 2 A. M. at St. Petersburg, "completely broke down on seeing that war was inevitable." (No. 97.) Sir Edward Grey said to the German Ambassador in London: "I hated the idea of war between any of the great powers, and that any of them should be dragged into a war by Servia would be detestable." (No. 1.) M. Cambon declared: "France is pacific; she does not desire war." (No. 99.) M. Sazanof stated "he was completely weary of the ceaseless endeavors he had made to avoid a war." (No. 139.) Austria protested again and again that she sought nothing but the chastisement of Servia, and protection from her machinations.

How then did the war begin? Was it without a reason? Who counseled it? Who caused it? In reply various solutions have been offered. Some insist that it was due to the rulers; it is, they claim, a conflict of the Hapsburgs, the Hohenzollerns and the Romanoffs; it could never have taken place amongst democracies. But in contradiction of this nothing could be more vehement than the desires of peace expressed by the Czar, the Kaiser, and by King George V. "I thank you from my heart for your mediation," telegraphed Nicholas to William, "which permits a gleam of hope that everything can yet be settled peaceably. We are far from desirous of war. I am trusting in the grace of God with all my might and hope for the success of your mediation in Vienna, for the welfare of our countries, and for the peace of Europe." (July 31.) Compare similar most friendly exchange of communication between the other crowned heads of Europe.

Others allege that the war was a necessity inevitable on account of the triple alliance and the triple entente. This answer may explain the rupture remotely, it does not offer a solution of the question as to the immediate cause of the outbreak. Others lay the responsibility at the door of individual nations, some at England's, some at Russia's, others at Germany's, others at Austria's.

If we make a careful analysis of the documents so far within our reach, certain truths will come to light, which, so far as I know, have not as yet been insisted on. There can be no doubt that France was convinced that if England supported by her two allies would take a firm stand, Germany and her ally Austria would not dare to enter into war. In a conference held at St. Petersburg on July 24th between M. Sazanof and the English and French ambassadors the latter expressed the opinion "that either Austria had made up her mind to act at once or that she was 'bluffing.' Whichever it might be our only chance of averting war was for us to adopt a firm and united attitude." (No. 6.) This conviction was shared later by the French President and M. Sazanof. "He (M. Cambon) is convinced that peace between the powers is in the hands of Great Britain. If his Majesty's Government announced that England would come to the aid of France in the event of a conflict between France and Germany, as a result of the difference between Austria and Serbia, there would be no war, for Germany would at once modify her attitude." (No. 99.) Similar sentiments were expressed by the Russian Premier. On July 25 Sir G. Buchanan informed Sir Edward Grey: "He (M. Sazanof) did not believe that Germany really wanted war, but her attitude was decided by ours. If we took our stand firmly with France and Russia there would be no war. If we failed them now rivers of blood would flow, and we would in the end be dragged into war. (No. 17.) Even after Austria had determined on war with Serbia, Russia reposed entirely on the initiative of England. "From now on nothing remains for us to do but to rely entirely on the British Government to take the initiative in the steps which they may consider advisable." (No. 93 (3) July 29th.)

England was thus pressed by her allies to take a firm and threatening attitude. M. Buchanan at St. Petersburg at first seemed to share the opinion that such policy was the best; he said that Lord Grey "might be willing to make strong representations to both German and Austrian Governments urging on them that an attack on Serbia would endanger the whole peace of Europe . . . and that it would be difficult for Great Britain to keep out of the war were it to become general." (No. 6.) Next day he modified his views. As Sazanof insisted that England take a decisive stand with Germany and Russia, he said: "that England could play the rôle of mediator at Berlin and Vienna to better purpose as friend, who, if her counsels of moderation were disregarded, might one day be converted into an ally, than if she were to declare herself Russia's ally at once." (17.)

How well she "played this rôle" of Germany's friend is evinced by the protest on the part of her allies and by the hopes and disappointments of Germany. The Russian Minister declared that "unfortunately Germany was convinced of our (England's) neutrality." (No. 17.) In explanation Sir Edward Grey affirmed to Sazanof. "This impression ought, as I have pointed out, to be dispelled by the orders we have given to the First Fleet, which is concentrated, as it happens, at Portland, not to disperse for maneuver leave." (No. 47.) When M. Cambon referred to a telegram from the French Ambassador in Berlin saying that "it was the uncertainty with regard to whether we (England) would intervene which was the encouraging element in Berlin, and that if we would only declare definitely on the side of Russia and France it would decide the German attitude in favor of peace," Sir Edward said, "that it was quite wrong to suppose that we left Germany under the impression that we would not intervene. I had refused overtures to promise that we should remain neutral. I had not only definitely declined to say that we would remain neutral, I had even gone as far this morning as to say to the German Ambassador that if France and Germany became involved in war we should be drawn into it." M. Cambon urged that "it could not be to England's interest that France should be crushed by Germany." (No. 119.) Nevertheless up to the last moment Germany was of the conviction that England was working "shoulder to shoulder" with her.

Various diplomatic proposals were made in order to avoid a rupture; Russia, however, and France began to mobilize and Germany did likewise. Germany next delivered to the Belgian Government a note proposing friendly neutrality, entailing free passage through Belgian territory, and promising to maintain the independence and integrity of the kingdom and its possessions at the conclusion of peace, threatening in case of refusal to treat Belgium as an enemy. (No. 153.) A formal assurance was sent to the British Government that "even in case of armed conflict with Belgium, Germany will under no pretense whatever annex Belgian territory." (No. 157.) Sir Edward Grey insisted through Sir William Goschen on the absolute neutrality of Belgium (Nos. 153 and 157). Herr von Jagow answered that it was too late, they had already entered Belgium, being obliged "to advance into France by the quickest and easiest way." Sir William hereupon demanded his passports and war was formally declared. "In a conversation which ensued Herr von Jagow expressed his poignant regret at the crumbling of his entire policy and that of the Imperial Chancellor, which had been to make friends with Great Britain, and then, through Great Britain, to get closer to France." (Sir W. Goschen's Report, *N. Y. Times*, Aug. 28, 1914.) Dr. von Bethmann-Holweg, the Imperial Chancellor, said: "the step taken by Great Britain was terrible to a degree: just for a word, 'neutrality,' a word which in war time had been so often disregarded;



just for a scrap of paper, Great Britain was going to make war on a kindred nation who desired nothing better than to be friends with her. All his efforts in that direction had been rendered useless by that last terrible step, and the policy for which, as I (Sir William) knew, he had devoted himself since his accession to office, was tumbled down like a house of cards." England's action, the Imperial Chancellor declared, "was unthinkable. It was like striking a man from behind while he was fighting for his life against two assailants." Sir William replied: "A solemn compact simply had to be kept." (Same Report.)

That Germany was confident of England's friendship is conspicuous not only from the above interviews and negotiations, but also from the evidence of Germany's "White Paper." Furthermore Prince Lichnowsky, Germany's representative in London, accused Lord Grey of offering French neutrality. Grey excuses himself on the plea that he was misunderstood. "There was no question," he alleges, "of French neutrality in the event of a Russo-German war. Sir Edward Grey was merely making one last desperate effort to see whether Germany could be induced to remain neutral if England secured the neutrality of France." (N. Y. Times dispatch from London, Aug. 28, 1914.)

It is quite evident from the above that Germany, who was working for mediation through English diplomacy, hoped for a peaceful solution of the difficulty, and was confident that even if a clash with Russia ensued, England not only would not intervene, but would secure the neutrality of France. Russia, who similarly was acting through Great Britain, was equally confident that England would intervene and that Germany dreading a rupture with her would abstain from war. Both were mistaken.

Thus did the war begin. Who is responsible?

H. A. JUDGE, S.J.

### Episcopalianism and the Church

A good old Catholic was telling his adventure with a minister: "Seeing him in a Roman collar and all, 'Good-morning, Father,' says I. 'I am not one of yours,' says he, 'I am an Episcopalian.' 'Well, says I, 'I respect every one who will preach religion in these days.' Then he said something I didn't like, so I answers straight back, 'And who put the gown on your back, pray? Wasn't it Henry VIII, with his eight wives; and he cut off the heads of six of them? Wasn't it Queen Elizabeth who shut up Queen Mary in the Tower of London for twenty years, and then cut off her head because she wouldn't turn Protestant?' With that he gave me a look, but said nothing. Then he walked off; and when he reached the corner he turned round and looked at me again. And now, when we meet, he never looks at me at all."

Those last three sentences are literature; but not for

that is the story told. The old man had the essential facts of history. There are some of higher culture and wider reading who do not grasp the essential elements of the controversy between Episcopalianism and the Church. Did Christ establish a visible infallible Church? Did He establish it unchangeable in its constitution to the end of time? Has that Church as its fundamental function the mission to teach infallibly all people, in all places and at all times? If so, is not infallibility in teaching as essential to-day to its vital activity, as in the apostolic age; so that if this be lost, or only remotely potential, its mission and functions are changed? Answer these questions affirmatively, and the acceptance of the whole Catholic position is the necessary consequence. Answer them negatively, and the sects, with their contradictions, mutations and multiplications can not be gainsaid. It is infallible authority against private judgment. Whether the subject matter be the Bible, or tradition, or ecumenical councils, or ecclesiastical history, all are in themselves the dead letter of the past. If they are to have living force in the present, they must be vivified by the interpretation of the living voice. This must be the voice of living infallible authority, or that of the living fallible individual. In doubtful points one must follow his own private judgment, or hear the living Church. To interpret them for one's self according to one's understanding of the voice of the Church in ages past and gone, is but a particular phase of private judgment.

Those who do not face the essence of the problem, busy themselves often with matters unessential. It is as if the minister would have refuted my old man by pointing out his mistakes regarding the number of Henry's wives, the number he beheaded, the place of Mary's imprisonment, and by recounting the plots undertaken for the substitution of Mary for Elizabeth on the throne of England, as if the fact that Mary was a Catholic was not the foundation of all objection to her, and as if her enemies would not have ceased action at once, and opened her prison instantly, had she become a Protestant. They find differences of opinions among Catholics. Some theologians hold, for example, the Syllabus of Pius IX, an *ex cathedra* utterance: others deny it. The Episcopalian, seeking to justify himself, assumes that this diversity of view reaches out to the dogma itself. The assumption is absurd. The truths revealed by God and contained in the deposit of faith as defined by the Vatican Council constitute *one* thing composed of many essential parts or articles, and these are believed by all in their entirety, implicitly at least, when an act of supernatural faith is elicited in any one article, whether it be the doctrine of the Trinity, or of the Incarnation, or of Transubstantiation, or of the Immaculate Conception.

The individual instances in which the Pope speaks *ex cathedra* can not be a matter of revelation. Each is to be determined either by the voice of the Pope himself, or

from the circumstances. To institute a parallel between such differences of theological opinion and the contradictions among Episcopalians—some holding, for instance, to the Virgin birth, others denying it; some holding to Our Lord's natural filiation, others to a mere adoption, some to the physical resurrection, others to a metaphorical resurrection only—is a perversion unintelligible to those who possess the first principles of theology and logic.

Again, much is made of the differences between those who to-day are called Integralists and Liberals, as if in them papal infallibility were involved directly. The most fervent Integralist in proclaiming the duty of Catholics to be with the Pope in all things, does not dream for a moment that the Pontiff in his dealings with the Church in France, his regulating of seminaries, his prohibition of the admission of certain books into them, his prescribing of the method of teaching in certain universities, and so on, is exercising his prerogative of infallibility. It is his authority that is in question. As this is supreme, as he is the Vicar of Christ, responsible to Him only, and to none other, it is the duty of every Christian to subject himself absolutely to that authority, and to obey in all sincerity the voice of him who, set to rule the whole flock of Christ, has all those special helps to discharge his office, which we call the "grace of state." To criticize, to minimize, to economize, detract from obedience, according to the degree to which they are carried, not necessarily from faith. One may deplore the fact that the revolt against authority, characteristic of the world to-day, manifests itself ever so faintly in the Church of God; one may grieve that such a spirit hampers, however so little, the Father of all the faithful in his functions, and adds to his difficulties and cares; one may foresee that a spirit of disobedience may have sad results for those who persist in it; but no one will dare to say that it involves immediately and formally the faith of the individual, still less that of the Catholic Church.

For there is this essential difference between the Church and the sects. The Church lives, animated with the Holy Spirit. It lives a supernatural, divine life. It has the power, therefore, to cast out the errors that arise among its members, and so preserve itself pure and stainless, the true bride of Christ. Not so the sects. These temporize, and make terms with error. Heretical themselves, cut off from infallible authority, established on private judgment, they are powerless in the presence of heresy. Compare the action of the Church regarding Modernism with the passivity of the Episcopal Church in England and America. The former dealt with it, as it dealt with Arianism, Nestorianism, Lutheranism, Jansenism, with all the heresies. It spoke the word; and those who would not hear the word were cast out. Their talents, their reputation, the favor they enjoyed with the world and its rulers, did not save them, while those who heard and obeyed, however painful they found it, were withdrawn from the path of error. The Episcopal denomination,

with no share in the living voice, came to terms tacitly. Had one told its members thirty or forty years ago that a day would come when clergymen might deny the inspiration of Scripture, the Incarnation, the Virgin Birth, the Resurrection, the Trinity, or claim the right to restate these in such a way as to empty them of all Christian significance, he would have been held a madman. Yet dignitaries of that body are found to-day clamoring about a crisis in the Catholic Church to keep their people from entering it, and denying coolly that there is any crisis in their own sect. In one sense they are right. There can not be a crisis in a denomination founded on private judgment. But there may be a grave crisis in the spiritual life of its individual members.

HENRY WOODS, S.J.

### The Courtesy of War

At the present moment, far too much is being said of the inconveniences suffered by American citizens abroad. Far too little is said of the really extraordinary courtesy shown them by those war-distracted nations. Within the last three weeks, I have passed through Austria, Italy, Switzerland, France and England, in what threatened for long to be a vain attempt to return to the United States. I encountered unusual difficulties on every hand. I met, if anything, a little worse fortune than the average. I lost a great part of my luggage; I was caught several times as in a trap, finding the doors closed just as I arrived at a possible exit; I had to cross frontiers on foot, only to find a blank beyond; I have seen women and children overjoyed to be able to ride in cattle cars. Yet withal, I have carried away but one impression, that of unfailing courtesy and consideration at every point, and particularly in the most desperately threatened country of all, France.

Americans are bred in an atmosphere of peace and natural security. Perhaps for this reason they find it harder to condone the stern measures demanded by war. It is certainly hard, let us say, to learn that even with fifty vacant places, no civilians or foreigners can take a French train during the heat of mobilization. But do our harassed Americans stop to consider the courtesy of a government that will accept thousands of new mouths to feed, when their own citizens may soon be faced with starvation? Do they consider the burden it is to a fearfully overworked government, to have the country's police offices and city halls besieged by throngs of clamoring foreigners, when the nation's very life hangs by a thread?

In our war with Spain, we had many sad experiences of the months required to mobilize a few hundred thousand men, to fit them out, train them, find sufficient officers, and to put them on the field, often to die from improper protection and disease. France, in ten days, accomplished the astounding miracle of putting four and a half a million men in the field fully equipped, provisioned,



officered, and all with the smoothness and secrecy of a fine chronometer, whose works are hidden. If the accomplishment of this task suspended traffic for five days, is it not selfish, to put it mildly, for Americans to speak so long and loudly of the inconvenience this suspension caused them?

But not only have Americans, all considered, been courteously treated by the countries involved in the war. Their treatment by the people of those countries has been nothing short of remarkable. Once more France, as far as my experience extends, stands out beyond the others. A French diplomat with whom I spoke expressed his frank astonishment at his own people.

I remember 1870 very well, he said, and when I recently returned to France, I was ready to speak German, English, anything to escape from the hysterical embraces of my fellow countrymen. But, what do I find? A stern calmness instead of hysteria, a desperate purpose instead of futile enthusiasm, and above all an astounding return on every hand to that old gift of the race, the old French courtesy. Even the newsboys will thank you for buying a paper, and the roughest man on the streets will behave like a marquis. Neither you nor your parents have ever seen France as she is to-day, he concluded. Nor will any one see it so again. It is a new France, fighting for her very life!

And this diplomat spoke the truth. Not a family in France but has sent some one to the front. Rich and poor are equal before the life and death peril. Rich and poor, educated and ignorant, all have risen to a height of sane enthusiasm and unfailing courtesy that history has seldom witnessed. It is evident in the smallest things. I saw a French soldier, who had not slept for twenty-four hours throw away a cigarette he had just lighted for fear the smoke would annoy a lady near him in the train. The cigarette was his only consolation and the lady begged him to continue smoking. But he would not hear of it. The poor fellow was on his way to Belgium, where he would go into the fighting at once; yet he refused to stretch out and sleep for fear of crowding others in the car.

Such details seem minute in the monstrous struggle; yet they show there is another side to war than brutality. Remember that the people who crowded that train and prevented four hundred soldiers from getting much needed sleep were all foreigners, trying to escape, and caring little for the fate of the soldiers themselves. Remember, too, that the soldiers were often men of the roughest types. Half of the poor fellows are probably dead by now. For us who talked and joked with them, shared their food and, innocently enough, deprived them of sleep, this is a sobering thought. It is also inspiring to know that the sight of death can bring out the noblest and not always the worst in men.

A hundred other incidents I could give of the hospitality and politeness of those nations in the death struggle. But it is hardly necessary. I only ask those who are now so absorbed in their own petty grievances to stop for a moment and think how splendidly they have

been treated. I only ask them to show a little of that tolerance and courtesy which others have shown to them, and to pray sometimes for the soldiers whose sleep they have robbed, and for the hungry whose food they have shared. If many of us have returned safely, we should recognize where our true gratitude must be shown.

D.

#### Civic Pageants and Plays

We have within recent years witnessed many revivals of medievalism in art and literature. In England Ruskin stood as the leader of this great movement. He had caught as none other the external beauty and splendor of the Middle Ages. As he came to know them better he likewise approached more closely to a love and veneration of the religion that has been the inspiration of everything noblest in life and highest in art. Yet the fulness of the light of Faith was never his. At a still greater distance from the inner shrine stood the Pre-Raphaelite school of artists. They might indeed copy the outward form of the art of a Fra Angelico, but could not feel the rapture that inspired it. They lacked the faith and the love. Trammelled by conventions and remote from human sympathies, they could not stir the hearts of men. In our own day we are again approaching medievalism, but in another way. We have caught, however faintly and vaguely, what Ruskin had already sought to teach the world, the spirit of cooperation. It expresses itself in countless, often sadly misleading ways, in our economic life. But again men fail to understand that there can be no universal brotherhood without one universal faith.

The latest revival of medievalism is the civic pageant and drama. The reproduction of "Everyman," in spite of its modern surroundings and professional actors, has faintly suggested to our age the force and influence of the Catholic morality plays. Intended not for a select few, but for the religious instruction of all the people, such plays were truly popular in their nature. More ambitious have been the recent attempts by mammoth performances to suggest once more the medieval idea of cooperation in art. Perhaps most successful in this direction was the magnificent Civic Pageant and Masque of St. Louis. Manifestly, however, it is impossible to reproduce artificially in our own times the true spirit of cooperation as it was understood in the days when the great minsters were erected, the work of generations of humble artisans. In spite of private interests there was always one centre of Truth in which all were united. Every popular ceremony was full of beauty and symbolism, because religion had given a higher meaning to life. As a characteristic example of a purely civic nature we may here refer to the welcome given to King Henry at Dover in 1432. The scene is pictured for us by Stow and the poet Lydgate. It is at once simple and artistic, popular and religious.

Robed in gowns of scarlet and with hoods of red the aldermen are described riding out to meet their monarch, who had been crowned King of France. At their head was the mayor, in crimson velvet, with a furred hat of velvet, a girdle of gold about his waist and a "jewel" of gold hung about his neck. In attendance upon him, mounted on great coursers, rode the huntsmen, clad in suits of red bespangled with silver. Then followed in procession the entire commonalty of the city, all in white gowns and scarlet hoods, with "sundry devyses embrowdyd richly." Their garments of white symbolized the purity of their loyalty, while the embroideries evidently suggested the guilds to which they belonged. To lend still greater variety, the Merchant Strangers, the Genoese and Florentines, and the "Easter-

lings," as the German Hanse Merchants were called, all took part, "clad in there manere."

The mayor's name was Wells, a grocer by profession, and so the scenic display which crowned the festivity represented a grove of foreign fruits in the midst of which were three wells. At the King's approach the waters, by some mechanical device, seemed, like those of Cana, to be miraculously turned into wine. Nor was there any deception; for stationed at the wells were the three allegorical personages, Mercy, Grace and Pity, prepared to serve their guests.

How religion in its most serious form could be happily combined with popular amusement is best seen in the grand pageants and plays of these times. Our modern theatre with its garish lights, its tremulous music and feverish passion, can give no conception of the popular performances of the simple craftsmen, which dealt with the intense realities of life and death, and with the august sanctities of religion. Even the banterings and buffooneries, before the days of the decline, were conceived in the spirit of childish innocence and glee, telling of simple trust in the mercy and love of an Almighty Father. Only when the spirit of religion itself had been weakened among the people did these performances degenerate until they finally passed away. Most famous among the few survivals is the decennial play of Oberammergau, which remains to-day the wonder and despair of the world's greatest artists.

To show how truly popular these performances were, it will suffice to point to the gild statutes of a single English town, Newcastle-on-Tyne. Apparently every trade union within its walls performed its public play on Corpus Christi Day. Thus the gild of Barber-Chirurgeons, after going in procession arrayed in their liveries, were afterwards to play at their own expense "The Baptizing of Christ." Similarly the Craft of Weavers in the same city ordained that its members must corporately participate in the procession and must play their play and pageant of "The Bearing of the Cross." The Slaters, according to an ordinance of 1451 were to give their own play, specified at a later date, when they had united into one gild with the Bricklayers, as "The Offering of Isaac by Abraham." The Millers of the same town were enjoined to enact "The Deliverance of the Children of Israel out of the Thralldom, Bondage and Servitude of King Pharaoh." The House Carpenters, then known as *Wrights*, played "The Burial of Christ," and the Masons, "The Burial of our Lady Saint Mary the Virgin."

All these crafts annually combined for the solemn Corpus Christi procession. This custom was everywhere observed in all cities of Christendom, and the pageants and processions of Corpus Christi were the great civic as well as religious event of the year. Nothing in modern times can equal the true social spirit which animated these splendid demonstrations of Christian faith and universal brotherhood. Here indeed all were united in a common membership with Christ, their Head. He Himself was present in their midst, as of old among His Apostles when the sacred words, daily spoken in the Holy Mass, were for the first time uttered and that mystery enacted which He commanded should be repeated to the end of time by the successors of His chosen Twelve: "Taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of Me." (*Luke 22: 19.*) The meaning of those words was clear. The mystery they contained was as infinitely condescending as it was sublime. No wonder, therefore, that the day set aside for its honor should have become the occasion of civic demonstrations such as will never again be witnessed until men are once more united in the one true Faith which alone can satisfy their longings.

To make plain the civic nature of these events we need only instance the Corpus Christi procession held at York. In that

single city in the year 1415, ninety-six distinct gilds marched with their insignia and fifty-four pageants were presented in the procession.

But such pageants and processions were not limited to Corpus Christi Day. They frequently took place on the great feast days of the different gilds. The members in their liveries, garlanded with flowers or crowned with wreaths of leaves, bearing in their hands lighted candles which often were most richly ornamented, might be seen marching through the streets of the city with song and music on the way to their own gild church or altar. Here they attended at Mass, which was solemnly celebrated, and a merry banquet followed at which all partook. On the next day they might again assemble at a Requiem sung for the souls of the departed members. As an interesting example it will suffice to quote the regulations for the annual pageant held on the feast of the Purification by the religious gild of St. Mary, established at Beverley in 1355. They are charming in their faith and simplicity.

All the brethren and sisters, the ordinance reads, shall meet together in a fit and appointed place, away from the church; and there one of the gild shall be clad in comely fashion as a queen, like to the glorious Virgin Mary, having what may seem a son in her arms. Two others shall be clad like to Joseph and Simeon; and two shall go as angels, carrying a candle-bearer, on which shall be twenty-four thick wax lights. With these and other great lights borne before them, and with music and gladness, the pageant Virgin with her Son, and Joseph and Simeon shall go in procession to the church. And all the sisters of the gild shall follow the Virgin; and afterwards all the brethren. Each of them shall carry a wax light weighing half a pound. And they shall go two and two, slowly pacing to the church; and when they have got there, the pageant Virgin shall offer her Son to Simeon at the high altar; and all the sisters and brethren shall offer their wax lights, together with a penny each. All this having been solemnly done, they shall go home again in gladness.—(*T. Smith, English Gilds.*)

Mass having been heard, as was the custom, they were later in the day to meet again for a simple banquet, regaling themselves with modest but hearty cheer, "rejoicing in the Lord, in praise of the glorious Virgin Mary." Such was the faith, such the happiness, such the civic spirit, such the brotherhood in Christ in those days when there was still a "merrie" England, and when the Catholic Church in all her beauty was close to the hearts and lives of men. To-day, in spite of calumny and persecution, her splendor has not been lessened and her fountains of joy have not been sealed. God's presence is with her forever. In vain will the nations seek for gladness or consolation until they are gathered once more as children about her knee.

JOSEPH HUSSLEIN, S.J.

## COMMUNICATIONS

### Effective Distribution of Catholic Literature

To the Editor of AMERICA:

In recent numbers of AMERICA articles have appeared, dealing with the wrongs and persecutions that Catholics are suffering in this country; the power we have to right these wrongs and to put an end to the persecutions; the need of lay activity for the exercise of this power; the arms and ammunition at our command, viz.: the press, and the direction and command of the battle through the hierarchy.

If there is one characteristic in the Church that outsiders observe, often admire, and sometimes fear, it is the Church's perfection of organization. No part of the world is beyond her jurisdiction. Every spot on the globe comes under the authority of some one of her ministers. The whole world may be said to be divided into parishes. The units of organization are the dioceses. The dioceses are grouped into provinces, nations, etc., and are divided into parishes, mis-



sions, etc. So perfectly organized is the Church that the word of command may go forth from her Chief to the most remote parts of the earth and the response come back from her millions of children with hardly a week's delay. *Non sunt loquela, neque sermones, quorum non audiantur voces eorum.*

Here in our own land the perfection of organization has reached its highest mark. "We are sixteen million strong," with most intimate and cordial relations between clergy and people. The loyalty and devotion of American Catholics can not be surpassed anywhere. In no part of the world are the children of the Church more ready and willing to live and work for their Mother, and if need be, to die for her. And yet with all our numbers, all our power, all our organization we are reviled and persecuted by men who, though worthy of contempt, may not be ignored.

We have, too, arms and ammunition with which to fight the enemy, not bullets, but the printed page, book, pamphlets, magazines, newspapers. We have them in abundance, weapons covering every line of attack which could easily silence the guns of the enemy. We have the soldiers who can handle the guns, our Catholic lay people; for no one else can do the work so well as they, who live and work side by side with those whom our literature should reach. Through our already existing organization we could thoroughly and effectively cover every portion of our country with Catholic literature if the work were rightly planned, and the lay people were enlisted in the cause. Moreover, this could be done without becoming a burden to pastors or people in money, time or activity.

In your editorial of August 15 you say in regard to the distribution of Catholic literature: "Throughout the length and breadth of the land stations should be established to which Catholics can send papers for distribution in those districts where the benighted folk are most numerous. This is a work of zeal that has been tested and found most fruitful of good results. Who will undertake to organize and direct it?" *Salva reverentia*, I must dissent from your answer. As the dioceses are the units of organization, I think the work should be done under diocesan direction to reach its full effectiveness. Suppose there were inaugurated a nation-wide campaign of battle, coextensive with the attacks of the enemy, planned by the concerted action of the bishops, and by them directed through provinces, dioceses, parishes, missions and stations, with the laity carrying on the work through sodalities and societies, who could estimate the mighty results for good? The army is already mobilized, the arms are at our command; all that is needed is the word of action from the Council of War.

Hallowell, Me.

#### Instructing the People

To the Editor of AMERICA:

I have read nothing of late that has afforded me more satisfaction than those letters from correspondents, published in AMERICA, in which they point to the apparent indifference of a number of the clergy to their need of instructing their congregations, particularly the men of them, concerning the forces now warring against the Catholic Church, and the Catholic point of view on all the great questions of the day. Your correspondents rightly say that as a consequence of their ignorance of these matters, our Catholic men show not the slightest interest in defending and advancing Catholic interests. The condition is not the fault of our Catholic men. The majority of them are willing to work and even make sacrifices, if shown a field in which they may labor in the Catholic cause, but they are without leaders, without instruction, without organization. This latter is the besetting weakness of the Catholic lay body.

The Jesuits and members of other orders and congregations engaged in giving missions let pass the greatest of opportunities to provide for the instruction of our Catholic men in these subjects. Why should not every mission be made the occasion of the installation of one or more pamphlet racks at the exit of the church, provided there are none already there, of special mention of the character and value of the pamphlet-literature to be found in these racks, and of urging the Catholic people to buy regularly, and spread this low-cost, solid Catholic literature, also of the appointment of some zealous men of the parish to the work of always keeping a fresh supply of attractive pamphlets in the racks? Why should not the missionaries urge the Catholic people to subscribe for the Catholic paper of their district, and be businesslike enough to mention the name of the paper and give the name and address of the party in the parish who is authorized to accept subscriptions to it? Why should they not urge the pastor to have the paper on sale at the doors of his church every Sunday and insist upon the people buying it? I have read of the great number of pamphlets sold from the racks in the Jesuit Churches in England, but despite their declared purpose of arousing the zeal of Catholic men, I do not find the American Jesuits on their missions, or in their churches, doing anything practical to employ popular-priced Catholic literature to instruct and fortify our Catholic men. Their churches, with the single exception of the new one in Brooklyn, do not even contain pamphlet racks.

Brooklyn, N. Y.

JAMES V. SHIELDS.

#### Mr. Chesterton's Style Again

To the Editor of AMERICA:

Fain would I acknowledge Father Dowling's compliment upon my "lucid" article in your edition of August 8th, but how can I do so in conscience? I have misled him into thinking that I was "condemning suggestion," when I meant to plead for it as the speed law of our modern literature, and that I was praising "the stately march" in literature, which I called "tedious." I hope I am not so rash as roundly to "condemn Mr. Chesterton's style as a delusion and a snare." I have the greatest respect for Mr. Chesterton's thoughtfulness of style, as far as it goes; I say "Mr. Chesterton will never be accused of lack of thought;" but I ventured to call attention to a fault in his prolific use of suggestion in the development of his thought, a fault, which is apt to be the fault of all speedy writing, namely, "incomplete indication, half truths, and party-pleading," and I offered his passage on "the weak spot of rationality on the brain" of a mad man, as an example of this fault. Will Father Dowling disprove this by quoting another passage where there is no such fault? Has he never heard the story of the lawyer for the defense who produced one witness to testify that he had not seen the accused commit the crime, to offset the testimony of the man who had. I disagree with Father Dowling, too, about the function of literature. When I want to keep my mind "hopping with mental excitement," I wouldn't read Mr. Chesterton's verbal paradoxes; I would rather play chess.

W. T. TALLON, S.J.

Georgetown University, Washington, D. C.

#### From a Philadelphia Admirer

To the Editor of AMERICA:

If a reader might do so, I would make an addendum to Rev. Father Guldner's admirable sketch of the centenary of the restoration of the Society of Jesus, and say that the Jesuit Fathers are to be credited, also, with having established in AMERICA the ablest and most elegantly written popular religious periodical published in the United States.

Philadelphia, Pa.

JAMES W. KING.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 5, 1914

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*Parents who doubt the wisdom of sending their children to Catholic schools and colleges this September should not fail to read the "Autobiography of a Student's Soul," printed on another page of this issue.*

### Recognizing Carranza

The Associated Press of August 27 reported that four hundred priests and two hundred nuns are now refugees in the American lines at Vera Cruz and that many of them are in a destitute condition. Owing to the exertion of Father Joyce, Chaplain of the U. S. A. Fourth Artillery, the Mexican agent at Vera Cruz has petitioned Carranza that the priests and Sisters be permitted to return to their posts, but no answer is recorded. We do not vouch for the figures, but it is certain that a large number of priests, Sisters, and teaching Brothers that were laboring in the "Constitutionalist" area in Mexico—practically all who have not been imprisoned or executed—have been ruthlessly and shamefully expelled, and have taken refuge within American lines in many parts of the United States as well as in Vera Cruz. Another dispatch of the same date reports that recognition of Carranza by President Wilson is so near that Senators are urging candidates for the Mexican Ambassadorship.

We can not believe that the President will recognize the author of such deeds while such conditions continue to prevail. Is the banishment of priests and religious, and consequently of Catholic worship and the external practices of Catholicism, to be deemed no hindrance to recognition? Are American Catholics of such little account that the President can disregard our demand that he shall not recognize any President or Government in Mexico unless and until it accords equal civic and religious rights to all its citizens? Considering the aid our Government has given to Carranza and his following, can any one imagine that, had a score of Methodist or Presbyterian Ministers, or Jewish Rabbis, or Y. M. C. A.

workers suffered the treatment meted out to hundreds of Catholic priests and religious, the indignant protests of their coreligionists would not have precluded our national approval of the authority responsible for such deeds until their wrongs had been righted and their rights securely and permanently guaranteed? And they would be right. Every American citizen worthy of the name, be he Catholic or non-Catholic, would endorse the demand that our President and Government should give the sanction of its recognition to no President or Government in Mexico that excludes on religious grounds any body of its citizens from civic rights, or until these shall be fully and formally guaranteed. The Catholics of America make this demand of our Government. They form some sixteen or twenty millions of its citizenship. They should repeat this demand some sixteen or twenty million times, and in such form and so long as circumstances may require.

### A Word to Parents

The minds of parents are filled these days with many thoughts. Christ's words of solemn warning: "See that you despise not one of these little ones: for I say to you that their angels in heaven always see the face of my Father who is in heaven" (Matt., xvii, 10), have made them realize that the duty which they have in virtue of the natural law of bringing up their children in the fear of the Lord, has been emphasized in revelation by a grave sanction. For those who neglect Christ's little ones there will be severe punishment; for those who care for them, munificent rewards. They know, moreover, that this duty can not be shifted to others; it may be delegated, it is true, in part and for a time, but the obligation of its fulfillment never ceases to rest on the shoulders of the parents. Ultimately it is they who will be held responsible. A serious charge therefore is laid upon them, one of which they should be mindful always but especially at the end of the summer vacation; for it is then that they are concerned with the choice of a school.

It is the parent's imperative duty to give his child a Catholic education, which means education in a Catholic school. Nowhere else can be supplied that careful instruction in matters of the Faith that lies at the very foundation of Catholic practice; nowhere else can be obtained that Catholic atmosphere and constant example of Catholic virtue which are essential to the development of delicacy of Catholic conscience. It has been said that certain Catholics have faith enough to save their own souls, but not enough to save their children's souls. This saying is at best only a half truth, but sad experience has given it, and not seldom, fullest verification in the case of those children who have been sent to Protestant or non-sectarian institutions. "Where shall I send my child?" says the parent. To his question the Church answers in clear and unequivocal language: "Send your child to a Catholic school."



### The Race of Heroes Is Not Dead

Among the many details of the progress of the war that are appearing in the daily press there is much of a thrilling and heroic character. An incident is related of the first engagement in which the British took part. A body of English cavalry suddenly came in sight of some German cuirassiers, and immediately, without waiting to fire, charged at full speed. Both sides fought desperately. The trooper in question at the close of the engagement found himself wounded. On being asked how he got his wound, he replied: "I dunno. The first thing I knew was that my sword was sticking through a German's elbow and his through my wrist, but it had not cut any tendons." He added proudly, "I'll be out in two or three days."

The incident is another example of the curious psychological phenomenon of man's insensibility to pain in moments of intense mental excitement. It has, however, a much deeper significance. What must be expected of a struggle in which millions of such men are engaged, especially when their courage has been heightened by racial hatred, lust for battle and a growing resolve to avenge fancied or real atrocities? Certainly the race of heroes is not dead. And yet while we bow in admiration before such bravery, we shudder to think that the armies that are fighting all over Europe are made up of men like these. Is such reckless daring a specimen of what is to go on for months? If so, who will dare, when the war is over, to count up the number of homes filled with maidens and mothers weeping for their loved ones and refusing to be consoled.

### The Passing of Obedience

Obedience for conscience sake is now "a vanishing virtue," Mr. W. S. Lilly sadly maintains in the *August Nineteenth Century*. He writes:

It is looked upon, in Burke's words, as a romance—all very well, perhaps, in an age of chivalry, such as the medieval period, but out of date in this twentieth century. Quite another principle has taken its place, and rules the minds of men at large. Of course, it survives in various relations of life for the simple reason that it is there indispensable; the soldier obeys, the sailor obeys, the public functionary obeys—with ever lessening readiness indeed. But it has ceased to be the common and universal law of human existence, as the old Christian tradition has become inoperative.

Mr. Lilly then goes on to show that the husband is losing all authority in the family, for the "new woman" is as rebellious as she is prurient, and that parents have ceased to expect obedience from their children. "Let them please themselves," says a father in weak resignation. "Let them do as they like." And the ordinary citizen who obeys some of the laws part of the time, has so perverted an idea of the motives for obedience that he supposes an action wrong solely because it is forbidden, not forbidden because it is wrong. "On what compul-

sion must I, tell me that?" is the challenge every command receives.

Modern "after-Christians" who have observed with some concern that the ancient moral forces that gave obedience validity are becoming obsolete, have cast about for adequate substitutes and think they have found them in "the sovereignty of the individual and physiological fatalism." We enjoy "unlimited dominion in the world of ideas" but in the world of fact we are the thralls of events, of our organisms, of our inherited past. So little Reginald and Muriel, we may infer, will be taught to obey their nurse because the twinkling planets submit so meekly to the sun's control. If wakeful children are merely reminded of the promptness with which birds retire at nightfall, an old domestic problem will doubtless become easier of solution. The surging ocean's submission to the pale-faced moon, if eloquently explained, ought to fill with gentleness the hearts of even the most unruly boys and girls. What effective lessons in instant and unvarying obedience can be learned, moreover, from the law of gravity and what a beautiful example the orderly seasons offer of the rewards attending patient compliance!

"After-Christian" children, who thus learn obedience and other important virtues from the phenomena of the physical universe, will doubtless grow up very superior persons indeed. But benighted Catholic parents will persist in rearing their boys and girls according to the dictates of the eternal law of righteousness, not forgetting its high sanctions.

### Our Attitude Toward the War

It is premature to express any final judgment upon the causes of the war. Subjectively each side apparently considers itself justified in this fearful struggle of eight nations of the world against two. Men of the most undoubted integrity as well as intelligence are openly espousing the cause of Germany and Austria while others of equal probity and mental acumen are advocating the cause of France and her numerous allies. Germany's plea of self-preservation for demanding the right of transportation for her troops through Belgium is a strong moral argument, while she herself nobly acknowledged the justification of the Belgian resistance. Austria's grievances against Servia are considered by many of our readers as more than adequate reason for her action, while others will doubtless maintain the justice of the Servian cause. On both sides our Catholic brethren are fighting valiantly. The Bishops of Bavaria have issued a pastoral declaring what seems indeed entirely obvious to every German, that treachery has forced their country into this unequal war. On the other hand millions of Catholics marching in the armies of the Allies are no less sincere in their belief in the rectitude of their own cause.

As Americans we stand aloof from the great conflict;

but the sympathies and judgments of men naturally incline to one side or other. In this there can be no violation of neutrality. Vicious, however, beyond words and destructive of national peace is the misrepresentation of facts. There can be no doubt whatever that many of our great dailies have not merely assumed a strong partisan character, but some have become nothing less than libelous in their nature. It should be remembered that misrepresentation of a nation by omission or falsification is immoral and slanderous in the highest degree, and should no more be tolerated by the American public than the calumny of an individual. The presentation, on the other hand, of various points of view gained by a conscientious and impartial study of the war and made with a desire of promoting the truth is of an entirely different nature. The cutting of Germany's transatlantic cable has well served the purpose of permitting us to receive but one side of the question. A great portion of our press has gladly seconded this effort. Whatever can alienate sympathy from one nation is capitalized or exaggerated or entirely misrepresented, while atrocities and reverses on the other side are ignored or minimized. It is thus that a not inconsiderable portion of our daily press is striving to form public opinion. As Americans we ask for neutrality and fair play.

As Catholics, however, we feel that there is far more at stake than mere territorial considerations and national honor. How, we ask ourselves, will God's cause suffer or be advanced? We know not what His great plans may be. We know not how His glory may be most increased. However the great clash of armies may terminate, however the earth may be reapportioned, there is but one thing of real moment, and that we daily pray for as lovingly, humbly and sincerely we breathe the words: "Thy kingdom come, Thy will be done." In this same prayer we all can join. And finally there is another great interest which as Catholics we may not neglect. It concerns the souls of those who out of the grim battle smoke are summoned before the judgment seat of God. Viewing life from a broader outlook, we realize that they are but a fraction of the great numbers that must pass with each day through the portals of time into an eternity of joy or woe. Events like the present serve to recall to our mind the need of recommending often and fervently to the mercy of God the souls of the agonizing.

### Flippant Irreverence

In italics, on the editorial page of the *Herald* for August 26, is printed the following:

#### The American View

Ninety-seven per cent. of the admiration that is now felt in this country for the Emperor of Japan is due to the fact that in going to war he did not announce a special partnership with Almighty God!

Readers of the *Herald* will not be at a loss to understand the object and purpose of this statement, but few

who think for themselves will be likely to accept it. The remark is valuable, no doubt, for its point and sarcasm; but it is far from being true. The majority of our people have not adverted to the absence of the name of God in the public pronouncements of the Emperor of Japan; although if the truth were known, he is in all probability, according to his pagan lights, fervently imploring the assistance of his own and his people's ancestors. The American people are not admiring the Emperor or any one else for repudiating or dissolving or simply neglecting "partnership with God." The spirit of the people is quite the contrary. Nothing is more familiar to us than the prayer, "In God we trust." It is passing through our hands, if not our minds, very frequently every day; for it is stamped not only on our gold and silver, but even on our copper coinage. We object, therefore, to the flippant irreverence of this remark; all the more so, as it is printed in italics. Those who can read twice beneath the lines know for whom it is meant; but in its literal meaning and as it stands, it is an insult, at least as far as its implication is concerned, to a large number of our citizens. Either it should have been put more clearly and more reverently, or else it should have been omitted altogether.

### The Complete Futurist

"Choose words for their inherent quality rather than their accepted meaning" is offered as a brief and simple rule for the guidance of futurist writers. If this advice is conscientiously followed the prose that they produce, according to a quotation in the September *Atlantic*, should be something like this:

There is that particular half of directing that there is that particular whole direction that is not all the measure of any combination. Gliding is not heavily moving. Looking is not vanishing. Laughing is not evaporation. Praying has intention and relieving that situation is not solemn. There comes that way. There is all there is when there has all there has where there is what there is. That is what is done when there is done what is done, and the union is won and the division is the explicit visit. There is not all of any visit.

As will be perfectly clear to the initiated, the foregoing passage is a graphic description of a futurist portrait, the words employed being carefully selected for their "inherent quality," of course, "rather than for their accepted meaning." A mere modern will doubtless find the paragraph downright nonsense. But to the discerning futurist that jumble of meaningless words will give a striking pen-picture of the portrait described, for he will regard the quality and not the meaning of the expressions employed.

How any sensible person who has scanned paragraphs like the one quoted can take futurist writers seriously is perplexing. The English language is suffering cruelly at the hands of these ultra-modern authors. Our ancient tongue has fallen upon evil days. For even if it escapes being maltreated by the futurist, it will be shamefully



misused in another way by contributors to cheap magazines and Sunday supplements. For their editors will accept only what the "general reader" can easily understand. Every sentence, therefore, must be made luminously clear to men of meagre intelligence and little education. The simplest statement should be repeated again and again so all can grasp it. The assertion's wording may be commendably altered, but literary allusions or figures of speech that are at all "high-brow" must be shunned. "The man in the street" should not be asked to think too hard, nor be puzzled or confused by recondite metaphors, unfamiliar similes or any graces of style that are not hackneyed. Were Lamb and De Quincey living to-day, they could hardly get their "copy" into a "popular" magazine.

But those who really have some enthusiasm for the things of the mind, who were taught that reading, to be worthy of the name, calls for more mental exertion than is required for taking breakfast or dinner, and who believe that the true enjoyment of a literary masterpiece demands from the reader a certain intellectual equipment and considerable culture, such men and women will rightly deem the time passed in reading futurist prose writers and "snappy" contributors to popular magazines as time sadly wasted.

### Bettering Bad Bargains

You are just looking over the purchase you have made at the bargain counter of life. It does not fit. The economy of modern raiment may preclude any cutting down for smaller members of the family. You are in despair. But why harden your heart with stoicism, when you might soften it with Christianity and so take up a better attitude toward the bargains of life. Divine Providence has not yet shown any inclination to anticipate heaven on this earth. All earthly bargains have some defects in them. There is no dairy without its spilt milk. The pessimist will enlarge the deluge by tears; the optimist will reflect that milk irrigates the grass or washes the floor and start in to fill another pail. Not long since in New Jersey a fire broke out. There was no water at hand and a milk-car was pressed into service successfully. That is the triumph of failure when spilt milk becomes a fire extinguisher.

Nobody ever knew how many bargains were bad until the divorce courts opened their doors. Women are said to be experts at bargaining and at marrying. Then how are we to account for the number of packages marked: "return," "unsuitable," in the matrimonial market? Before the days of divorce people made the best of what they had. They did not begin to add up defects the very moment lace and orange-blossoms were laid aside for gingham and spinach. They kept their eyes riveted on the good points of their bargain until they got used to the bad ones. If the cloth was poor, the cut was good; if the sewing was botched, the buttons were lovely.

When man and wife compared bargains, they saw that defects were balanced. If the shoe pinches, the last above is not guilty, the foot may be at fault through size or sensitiveness. A shoemaker may be needed or a chiropodist, or a little patience. Matrimony is heaven in the days of courtship, but after marriage it becomes a means of winning a higher place in heaven. The man or woman who can not make the best of what they have, until death do them part, are too particular to be inhabitants of this earth.

If you have a wireless outfit, you can pick out of the air cries of distress from foundering vessels. Now some men make of themselves highly sensitized receivers of S. O. S. from every shipwreck of mankind: past, present or future. They have picked up all the sighs and sobs of history until life seems a funeral where everybody is a pall-bearer just one day before he occupies the hearse himself. These monopolists of woe will not let any tear dry but make it trickle into the Dead Sea of human sorrows. Every pain is recorded until mankind seems a festering wound and the earth a huge hospital. This is a useless, monotonous and decidedly lugubrious occupation. The only earth these people will ever have is the one they are now on. Why not make the best of it? Besides this work of making a census of sadness is being done accurately and fully without a lost tear, without a missed pain, without the unheard whisper of a single sigh. By whom? By God's justice. That has fathomed the Dead Sea and knows its bitterness will be made sweet. That has proved the wounds of mankind and is sure of their ultimate healing. So then, Wireless Operators of woe, tune your instruments to laughter and sunshine, and let the justice of God worry about glumness and gloom.

Why, some are such adepts in making the best of a bad bargain that they exult over its very defects. They find a music in a sigh, rainbows in tears and pleasure in pain. They have very good precedent for this way of thinking, and they are acting upon excellent authority. Who was it that found mourning blessed, and hunger blessed and persecution and reviling blessed? It was He Who at the mart of men made the worst possible purchase and yet turned it into the best, Who from death and disgrace made life and glory.

### LITERATURE

#### A Plea for Aimless Thinking

In her recent volume of selected "Essays" (Scribner's, \$1.50), Mrs. Alice Meynell offers a wealth of subjects diverse enough in character to take in all that a poet's eye can see throughout the orbit of its "fine frenzy." The author's style is at once pregnant, and abundant. She analyses fully, but ever carries the torch in her right hand against the winnowing-fan in her left so that the warm, fantastic light of inspiration precedes, not follows, the sifting. The following passage from "The Tow-Path", for example, in which she unexpectedly and delightfully amplifies the joys of playing the draught-horse, a rare sport in this age of which machinery

has come to be lord and tyrant, is an excellent specimen of Mrs. Meynell's manner:

Here on the long tow-path between warm embrowned meadows and opal waters you need but to walk in your swinging harness and so take your friends up-stream. You work merely as the mill stream works by simple movement. . . . It is the bright Thames walking softly in your blood, or you that are flowing by so many curves of low shore on the level of the world. . . . An unharnessed walk must begin to seem to you a sorry incident of insignificant liberty. It is easier than towing. So is the drawing of water in a sieve easier to the arms than drawing in a bucket, but not to the heart. To walk unbound is to walk in prose without the friction of the wings of metre, without the sweet encouraging tug upon the spirit and the line. No dead weight follows you as you tow. The burden is willing; it depends on you gaily as a friend may do. . . . It accompanies, almost anticipates; it lags when you are brisk just so much as to give your briskness good reason. . . . The bounding and rebounding burden you carry (but it nearly seems to carry you, so fine is the mutual good will) gives work to your figure, enlists your erectness and your gait, but leaves your eyes free.

Delightful writing, certainly. It is the literary essay in a fine and exclusive sense of the word. It feeds and comforts the esthetic sense, carrying us to no conclusion outside of its own charm. And we welcome the literary essay with both hands. May it grow in vigor and in vogue and come into a fortune worthy of its great past which reaches from Addison to Ike Marvel.

But the spirit of the age is against the literary essay and the face of the age is averted from it. "We are" says the Time-Spirit "an age of producers. We are busy giving ever finer and finer touches to our *chef-d'œuvres* whether they be dreadnoughts or plans for universal peace. We can not pause unless to reach for a new tool or to master a better method of production. Give us, therefore, some commentary on events that we can use for shibboleths in politics or starting points in commencement speeches. But do not ask us to do any aimless thinking. It is wasteful. It is treachery to progress."

"So you treat it" as Browning says, and the answer must begin by an admission. The literary essay is, in a sense, aimless thinking. There's no denying it. It is a mere trying of the soul's wings, a flight, that brings up nowhere and has nothing but the elation and the quickened mental circulation, if the figure is not overbold, to show for its effort.

But to reprobate aimless thinking one must needs establish the need or, at least, the high value of unintermittently thinking with an aim, by which "aim," of course, is meant a product or practical yield to which the thinking leads. How aptly it pictures present-day votaries to represent them in the constant tension of "aiming" i. e., of screwing their eyes and their whole being in the endeavor to bring an object between the two sights. And is this unremitted tension living? Is the feverish seizing and flinging behind us of one thing after another discovery or, at least, in any true sense, acquisition? We can come to some appreciation of the futility and self defeat of this mode of life by its products, the plans that are wrecked in their launching, the machines that crumple and come to naught, the systems that entangle themselves in their own intricacy. But one could come to a far better appreciation of the evils of this method, could its effects on its devotees be seen. For the heart of the age is nothing but a world full of little pulsing red pumpers of blood and sighs as the footsteps of the age are nothing but the print of multitudinous heels, booted or bare, that wear path-ways under garish suns and gloomy nights. And if we could have a fair view of these hearts, all gaunt from the struggle of producing, of fabricating baubles which the next age will remake or discard, we would have nothing but contemptuous pity for the slaves of utilitarianism.

Then we should turn with a deep breath of satisfaction to the philosophy which bids us pause and look about us—which grants us cool delightful intervals in which to sort and smooth out contentedly the mind's instruments, which encourages us to contemplate in quiet vistas our own and nature's achievements so that all things fall into fair proportions. Contemplation is the best mother of deliberation and this last is the only element in man which makes him true governor of his actions, which transfers him from the stoke-hole to the pilot-house of the ship of life.

Aimless thinking, then, has its advantages if only to give the mind a blessed seventh day for coping with the next six days of effort. Wool-gathering, it is true, makes for a wandering eye and a loose grasp but, on the other hand, gleaning in a thistle field in a half light makes for blindness and bleeding fingers and this last figure only mildly portrays the futile drudgery of those who are self-committed to produce without pausing.

The matter has another phase, however. As pungent Mr. Chesterton might put it, it is not that the age is unteachable, but that it is untaught, not that it rejects regeneration, but that there is no one big enough to take the age in his arms and regenerate it.

We cling to the hope, then, that a scribe or a singer will arise sweet enough to make the age pause and see comfort, yea, and a real gain in efficiency from the mere pausing. And then hearth-fires will be lighted and old tales will be told and old loves will be reborn and the age will grow young and wise once more.

In this hope we cry a welcome and a God-speed to Mrs. Meynell's "Essays." May they cleave their way to a high place and cut a broad path for others to follow. May her delicate conceits on "The Tow-Path" and "Rain" and "Cloud" and "Laughter" and "Shadows" and "The Illusion of Historic Time" and their many fellows breed a thirst for more and teach those world-smiths fuming at lathe and forge that the pauses in life's day are as valuable as the pursuit.

T. B. CHETWOOD, S.J.

## REVIEWS

**Teacher and Teaching.** By RICHARD H. TIERNEY, S.J. New York: Longmans, Green & Co. \$1.00.

We do not hear very much in this book, of Herbartian psychology, of Sturm or Basedow or the Oswego movement. Yet before his appointment to the editorship of AMERICA, the author taught pedagogy in the philosophical department of Woodstock College, Md., and is thoroughly acquainted with the literature of the subject. With judicious reserve, he has excised all discussions of schools and systems. He has not analyzed theories, but exposed a few principles. But these are vital. They have often been obscured by questions purely accidental. Whenever these fundamentals are firmly grasped and prudently applied, education can not be an entire failure.

Closely adhering to sound Catholic pedagogy, in direct and forcible style, marked by crisp, clicking sentences and telling illustrations, the writer has chiselled out the essentials of the art of education. The book does not pretend to be an exhaustive treatise. But in a manly, straightforward way it goes to the core of the question. Many longer and more pretentious works do not tell us as much as these brief but meaty chapters. After reading them, even experienced teachers will regret that they did not meet them years ago, before they faced the questioning eyes and the eager looks of their first classroom. They would have placed correct ideals before them, and thus prevented many a blunder. And blunders here, as Father Tierney proves, are sometimes absolutely tragic. The classroom should be a temple, a



shrine, in which only high aspirations are fostered and noble lessons given. Unfortunately, by the mistakes which our author so keenly analyzes, by fault-finding and ill temper, by lack of sincerity and self-control, by a total contradiction between lessons they teach and the thing they are, teachers sometimes make that temple a prison or a grave.

Every one of the fourteen chapters of "Teacher and Teaching" has its framework of sound principles, clear exposition and practical suggestions. Two things stand out from the work. We see what the teacher ought to be, and what he ought to do. "The master must himself be a man of character. He must tower over his pupils in soul-power. . . . Teachers must cultivate a great heart. . . . Great hearts beget great hearts. Heroes generate heroes." Horace knew it well. His fine words will recur to the reader: *Fortes creantur fortibus et bonis*. "Up-to-date" libraries and laboratories and text-books, financial resources and material equipment are good, useful, in their measure, necessary. But like the man behind the gun, the man behind the desk is the thing. President Garfield, speaking of his Alma Mater, Williams College, Ohio, once said: "Give me a log cabin in the centre of the State, having but one room, containing a rough bench, with Dr. Hopkins on one end, and me on the other, and there is a college for me." He was right. Daily and responsive contact with a noble soul is an education.

The very first words of the book map out the teacher's work. "The primary end of all education is character." The pattern, after which it must be moulded and fashioned, is Christ Himself. Character must train for life, must fit for eternity. In the last four chapters, while still vigorously holding the thread of his argument, Father Tierney looks to the boy's life after his school and college days, and studies what part he is fitted to play in the world, either as a layman in the field of charitable and social activities, or as priest or religious, in the task of directly laboring for the salvation of souls and the extension of God's Kingdom. Teachers will welcome these sound and useful suggestions.

There is little to criticize in "Teacher and Teaching." The chapters of the book appeared originally in AMERICA. These are reprinted practically unchanged. This explains the rapid, "quick-fire" style, so effectively used by the writer. Here and there, perhaps, a fuller swing to the sentence and phrasing, would have given greater variety. "Teacher and Teaching" is a well-ordered, strong, practical and inspiring book.

J. C. R.

**War.** By W. DOUGLAS NEWTON. New York: Dodd, Mead & Co. \$1.20.

"The Kaiser hurls his legions against the Allies' defense." "Belgium ravaged by the invader." "An Austrian army annihilated." Headlines like these are common now in the papers, for troops are invariably "hurled," a land is always "ravaged" and the foe, as a rule, is "annihilated." "Reporters' 'bromidic' exaggerations," we may remark, as we calmly go on reading a graphic account of yesterday's battle. But even the most imaginative have only an imperfect idea of what war means to the actual participants and to the wretched non-combatants of the country invaded. In this book Mr. Newton has tried to tell us this, though as Kipling has well said:

It is almost as impossible to make a people who have never known invasion realize what invasion is as it is to make a man realize the fact of his own death. . . . Invasion means riot and arson and disorder and bloodshed and starvation on a scale that a man can scarcely imagine to himself; it means disorganization of every relation of life and every walk of business from the highest to the lowest.

Mgr. Benson, who writes the preface for the book, thinks

that "War," horrible as the story is, should be widely read for its deterrent value and should be "translated into at least three European languages." He writes:

This book will be called sensational and disgusting. That is precisely what it is, because it is an account of the sensational and disgusting thing called War; at least, it is an account of a few such incidents as any single individual, with reasonable powers of activity and observation, might easily see and experience should his country be invaded by another of the same degree of civilization as his own.

Those words were penned when war seemed quite remote. Europe is now experiencing the grim reality. The author describes, as Rafael Brun and his intended wife saw it, the successful invasion of England. He spares us few details of the horrors that take place. It is not a book for all stomachs. But readers who languidly scan in the morning paper a military expert's description of the Allies' latest maneuver, or an American society leader's account of the "dreadful fright"—delicate creature!—she had in Brussels, and then think they are really "following the war," will get from Mr. Newton's story a clearer concept of what the unchristian conflict that is now devastating Europe means to those actually engaged in it, and particularly to the fathers, mothers, maidens and children of the countries invaded. W. D.

**The Westminster Version of the Sacred Scriptures.** The New Testament. Volume III, Part II. The First Epistle to the Corinthians. By the Rev. CUTHBERT LATTEY, S.J. New York: Longmans, Green & Co. \$0.30.

Few of our Catholics seem to know that there is in course of preparation a Catholic translation of the entire Bible from the original tongues. The present instalment of this great enterprise contains the First Epistle of St. Paul to the Corinthians, the translation of which is from the pen of the Rev. Cuthbert Lattey, S.J., Professor of Sacred Scripture in the House of Studies of the English Province of the Society of Jesus. The general editorship of the Version is under the care of Father Lattey and of Father Joseph Keating, S.J., editor of the *Month*. An interesting introduction provides us with some useful data about Corinth and the establishment of the Church in that city, to the members of which St. Paul wrote this Epistle probably in the early part of 55, A.D.

Readers of St. Paul who have found difficulty in following his course of thought, because of the way in which the sentences are often broken by the verse-division in our ordinary English Testament will welcome a text so clearly arranged in paragraphs and sections. The verse-numbers are placed in the margin. The headings of the sections and the notes are most helpful in bringing out the sense. It has long been a matter of wonder to the present writer how the ordinary editions of the Douay version could be supposed to comply with the Church's regulations in regard to the explanatory notes demanded in all editions approved by bishops. In the present version the points explained really assist one in understanding the text, and, on the other hand, the latter is not overloaded with erudite comment.

The first appendix is devoted to a consideration of the Vulgate reading of I Cor., xv, 51, which differs from the Greek text admitted by scholars to be correct. The difference gives occasion to some useful remarks on the authority asserted for the Vulgate by the Council of Trent. In the second appendix, Father A. Keogh, S.J., Professor of Church History and Canon Law, discusses the ministry in the Apostolic Church, and the various terms employed by the Apostle to designate those in authority as teachers and rulers of the faithful.

We hope that our American priests and laity will interest

themselves in making this version of Holy Scripture known to our people. The reading of the sacred writers can not fail to be of great spiritual profit to the faithful. Many have hitherto excused themselves from such reading, because they feared to misunderstand the Word of God and needed more aid than the ordinary editions provided. In this version the happy arrangement of the text is itself an interpretation and when the work is completed we shall have "a readable Bible." If the parts are purchased as they appear, the expense will not be heavy. The number of Catholic scholars engaged in cooperation with the reverend editors leads us to hope that within a few years we shall have a worthy translation of the sacred text.

J. C.

### BOOKS AND AUTHORS

July's "best sellers," according to the *Bookman*, run in the following order: "The Salamander," "The Victim," "You Never Know Your Luck," "Penrod," "The Fortunate Youth" and "Pollyanna." All but the second have been reviewed in AMERICA. "The Victim, a Romance of the Real Jefferson Davis," is a harmless, commonplace story whose vogue would be hard to explain, if being a "best-seller" were a true test of a novel's value. The author, Mr. Thomas A. Dixon, is a warm admirer of the President of the Southern Confederacy, and follows his career quite closely from childhood till the end of the war.

So discriminating, as a rule, is a valued contemporary of ours in its book reviews that a volume recommended in its pages is sure to meet with a welcome from Catholic readers. For this reason we are sorry to find its imprimatur set upon Mr. Ernest Oldmeadow's "Antonio." The book's theme is one which the Catholic instinct at once recognizes as out of place in a novel. In the passages which are singled out for special approbation, Antonio was not much of a man and still less of a monk, and if the Benedictine Monasteries in Portugal trained and fostered religious of his type, which assuredly they did not, their suppression was not an unmixed evil. The Visitation Order will hardly thank Mr. Oldmeadow for his portrait of Isabel.

Among novel readers there are still some very old-fashioned people who like a clean, decent story of clean, decent people without fads to promote or "problems" to solve. In "The Twenty-fourth of June" by Grace S. Richmond (Doubleday, Page & Co., Garden City, \$1.25), entertainment of that sort can be found. The hero is a young man who shows that not all the rich must be "idle," and that the good that is in him can be roused to fruitful action by the sort of incentive that has made novels interesting since the writing of them began. The incentive in this special case is a clever member of a charming family, whose acquaintance every reader will be glad to make.

The war has already called a new periodical into existence. It is entitled the *Fatherland*, and is issued weekly in the cause of securing "fair play for Germany and Austria" against the "Anglophile press." Gratuitous attacks upon the daily papers, its editors write, are not its purpose, and it acknowledges that a decided change has already taken place in the attitude of the Anglo-American press toward the war. The editors of the *Fatherland* are George Sylvester Viereck, Frederick F. Schrader and Louis Sherwin. To the number for August 24, Herbert Sanborn, Ph.D., of Vanderbilt University, contributes an article, "Why the Teuton Fights." The paper asks for no favors, but desires to make an appeal to the American spirit of fair play. Publishers, editors and contributors are giving their services without any remunera-

tion. The new journal is published by the International Monthly, Inc., New York, and its annual subscription price is \$2.00. The surplus which may accrue will be devoted to a German and Austrian relief fund.

Here are some good pamphlets that have come: In "Why Catholics Have Parochial Schools" (International Catholic Truth Society, Brooklyn, \$0.05) Dr. Thomas F. Coakley, gives convincing reasons and in "Meeting Houses or Churches" (Catholic Truth Society, Pittsburgh, \$0.05), the same author eloquently pleads for the building of churches with columns. In "The Divinity of Jesus Christ and His Virgin Birth." Father Joseph C. Sasia, S.J., of California, republishes his sound exposition of the Catholic doctrine on those fundamental dogmas (Eaton & Co., San Jose, Cal., \$0.10). "The Synopsis of the Rubrics and Ceremonies of Holy Mass" (Benziger, \$0.15), compiled by Rev. William Doyle, S.J., will appeal to *ordinandi* and priests. Dr. George McAleer, of Worcester, Mass., has published as a pamphlet, an interesting and informing lecture he delivered last spring on "Ireland's Contribution to the Progress of Other European Countries." "God Wills It!" (Mission Press, Techny, Ill., \$0.15) is a strong appeal for mission workers among the heathen. It is translated from the German of Father Brors, S.J., by Elizabeth Ruf.

"Vorbereitung auf die Erste Heilige Beicht," by Dr. Hubert Gerick (Benziger), is a booklet of 128 pages which discusses in its first part the theory and method of catechetical instruction and the examination of conscience. Different methods are compared and weighed against one another. Some are evidently too rigid and not applicable to all kinds of instruction; some try to insist on "individuality" in the children's confessions, and on their entering into the real state of the soul, demands hardly practical for children of first confession age. The controversy, whether a table of sins should be used or not, is decided in the affirmative, but with wise precautions. The second part containing model catechetical instructions is refreshing after the preceding discussion. The author, evidently well qualified by natural gifts and experience, speaks in a heart-to-heart, practical and interesting manner, although more examples and stories would be appreciated by the youthful audience.

### BOOKS RECEIVED

#### Benziger Bros., New York:

From Court to Cloister. By M. A. \$0.75; A Layman's Retreats. By Henry Owen Lewis. \$1.25; Thanksgiving After Holy Communion. Translated from the French of Rev. G. Villefranche, S.J. \$0.75; Doctrine Explanations. Baptism and Extreme Unction. By the Sisters of Notre Dame. 2d.

#### The Book Supply Co., Chicago:

The Eyes of the World. By Harold Bell Wright. \$1.35.

#### Dodd, Mead & Co., New York:

War. By W. Douglas Newton. With a Preface by Mgr. R. H. Beson. \$1.20.

#### E. P. Dutton & Co., New York:

Tents of a Night. By Mary Findlater. \$1.25.

#### Doubleday, Page & Co., Garden City:

The Twenty-fourth of June. By Grace S. Richmond. \$1.25.

#### Henry Holt & Co., New York:

Germany of To-day. Profusely Illustrated. By Charles Tower. \$0.50.

#### J. Fisher & Bro., New York:

The Choir Manual. Compiled by G. Burton.

#### P. J. Kennedy & Sons, New York:

The Holy Eucharist. By P. D. Corbinian Wirz, O.S.B. Ninety-seven Illustrations. Translated by T. J. Kennedy. \$1.00.

#### Longmans, Green & Co., New York:

Teacher and Teaching. By Richard H. Tierney, S.J. \$1.00; A Garden of Girls. By Mrs. Thomas Concannon. \$1.00.

#### The Macmillan Co., New York:

Saturday's Child. By Kathleen Norris. \$1.50.

#### Walter H. McClenon, Los Angeles, Cal.:

A Compromise with Socialism. By Walter H. McClenon.



**G. P. Putnam's Sons, New York:**

The Religion of the Spirit in Modern Life. By Horatio W. Dresser. \$1.50.

**Charles Scribner's Sons, New York:**

The Son of Man. By Andrew C. Zenos. \$0.60; The Joy of Finding. By Rev. A. E. Garvie. \$0.60; The Prayers of St. Paul. By W. H. Griffiths Thomas. \$0.60.

**T'uswei Printing Press, Shanghai:**

Researches into Chinese Superstitions. By Henry Doré, S.J. Translated from the French with Notes, Historical and Explanatory, by M. Kennelly, S.J. Part I. Vol. I. Superstitious Practices. \$5.00.

**EDUCATION****Autobiography of a Student's Soul**

[The following letter was written in response to the query of a priest and dear friend, Father M—, and was intended for his eyes alone. The writer's consent to publish it was, for manifest reasons, given reluctantly—a heart-story is not easy to make public—and only on the plea that it might serve its little in God's interests.]

**REVEREND DEAR FATHER:**

How long is it since you wrote me? It seems like an age, but yet I dare say it is in reality scarce a month. I have mislaid your letter in my travels, but I remember quite distinctly that you asked me very graciously about myself. Because of your right, both as friend and priest, I am tempted to disclose many things that even those very near to me do not know. It may be no news to you that I intend to study for the priesthood. But I must begin from the beginning, Father, if you are to judge fully the sincerity of my vocation.

When I was a youngster in Ireland, the oldest boy in the family, I was destined for the Church, as is the custom in that God-loving country. As I grew a little older, however, my father, himself at one time an altar boy, but who, God rest him, in his later years was rather lax in attending to his duties, came to exert a great influence on my life. He never openly discouraged me, I was only eight or nine anyway, but his influence was strong enough to turn my thoughts to a more worldly career. He had been a teacher before entering the hotel business, and it was his hobby personally to superintend my education, making a specialty of lessons in English. He took me on all his business trips. He was just like a big brother in everything. What wonder is it that he unconsciously exercised a powerful influence over my future? He filled me with a zeal for worldly glory, for fame and renown. Later, when the crash that ruined us came, indirectly through the infidelity of a relative, directly through this same loftiness and slighting of all outside himself, my father continued to teach me to be above those around me, to become great, renowned, esteemed. To this ambition revenge was now added. "We'll show them yet, boy. You'll come back some day and crush them." These were his words when we left for America, some ten years ago. And I, hearing this din into my ears, morning, noon and night, naturally became infected with this same spirit of revenge and with these worldly ambitions.

We did not fare well here, not for five or six years. A little while before my father died we acquired a house, and since then we have been climbing the ladder. In this new country, with the task of supporting a young family on his hands, my father found little time for recriminations, and my advancing years brought me more and more out of that intimate acquaintance of childhood days. But the harm had been done, and when I was placed in the public school here, after spending all my young years under the protecting wings of the Brothers of the Presentation, all thought of my vocation for the priesthood vanished. Not that I gave it a thought at the time, but in the retrospect I see that this was one of the deciding steps in my going-astray from the true path.

You probably can guess the rest. I soon contracted that terrible faith-sapping disease, so prevalent in all non-sectarian

and in many coeducational institutions, indifferentism. I was not bad. I recall no crimes committed during that period, but, God forgive me, I was indifferent. I went to Communion once a month in a mechanical fashion. I listened to heretical doctrines with what I was pleased to call an unusual broadmindedness for a Catholic. I mingled freely with Protestant and Jew and despised the vulgar Irish. Oh, I basked in the sunshine of their admiration, and gurgled with glee in their approbation of my high school prowess. Yes, I tried at one time to join the high school Y. M. C. A. club. *Mea maxima culpa.*

Naturally, my studies were shaped for any end but that of the priesthood. My father wanted me to go to a school of technology from which were graduated men who had won fame and fortune. I took a mechanical course for three years, but without success. I starred only in English. At the close of the third year I switched to a commercial course, determining to take up journalism, thus putting my natural taste for writing to good advantage. Of course, at graduation a Catholic college was not to be thought of. — College was the nearest, the cheapest, and offered me apparently everything I needed in my new calling. (I forgot to mention that father died at the end of my third year in great agony but with peace of mind and united with God). To — College I went, fully determined now to be a journalist. I saw that I needed a little Latin and Greek if only for the etymology of English. I had to take French because languages were required in Freshman. Likewise a science was required, so I took biology. I took Current History because history was required.

This college was like the public schools with the last trace of Catholicity eliminated. It was black, black, black. At first I did not mind it, I took it as a matter of course. But when in biology I was forced to swallow the most revolting theories of evolution, which my too long dormant Catholicity could not stomach, I began to feel a vague unrest. The glamour of high school social days was gone. Here was Materialism in all its bare, cold reality.

In current history each man in the class was supposed to write a thesis at midyear on some subject relating to the present condition of Mohammedan countries. I wrote about the difficulty of converting the followers of Islam, from a Protestant viewpoint, for I used Protestant reference material. The professor looked it over and asked, "Why didn't you write about the Catholic missions?" Oh, Father, if I could only forget the shame of that moment. I muttered something and went out.

In French we studied the literature of the seventeenth century, that of Pascal, Descartes, Corneille, Racine, etc. You recall Pascal and his "Lettres d'un Provincial," and his defence of the Jansenists and Port Royale. Well, it came up in class, and we devoted considerable time to the study of the Jesuits' definition of grace and free will, the Jansenists' definition and the Thomists' definition. I was ignorant of the true doctrine, and being the most wide awake Catholic in the class, which is saying very little for the rest, I was made the source of information by the professor, who strove to "pump" me continually about the present-day Catholic belief, and so on: as there was only one thing to do, read, I read. I read till the eyes popped out of my head with surprise. I read in the "Catholic Encyclopedia" till my heart was sore. I, as some convert has said, discovered the Catholic Faith. Since childhood I had been a Catholic implicitly, not knowing why, not caring. Now I began to know why. I was fascinated. I read all the controversial literature I could find. I became a rabid and zealous advocate of the true doctrine in the class discussion. I told the professor things that made him sit up. Yet my heart was sore. I did not fully realize it, but I was becoming nauseated with my environment.

In the strangest way possible I stumbled across Catholic books and Catholic customs. I began to conduct a series of long retreats with myself. I essayed a mental stock-taking. What could I do? What was I best fitted for? Whither did my present

course lead? What did the sum total of everything that I had learned and was naturally able to do, fit me for?

It came to me one morning, a Sunday morning, about six o'clock, as I was carrying my papers around my route. I had been revolving these questions over and over in my mind for a month, and on this particular morning I had been unusually busy in thinking. I came to where two streets crossed. Not a soul was in sight at that early hour.

"What, O Lord, am I fitted for?" was running in my mind. Like a bolt out of a clear sky, after eight years of not even daring to think of such an idea came the answer: "A priest." It flashed into my mind on the instant, God knows from where, and I will confess it staggered me. I struggled against it as they say Pius X did when he was elected Pope. I tried to advance arguments against this terrible step, but I lost at every point. Everything led to this. I had never learned to dance, I never smoked, never drank, never swore. Why? My father had brought me up that way, that's all; unconsciously helping to shape my career. I was a good speaker, that is, I had the knack of putting words together so that they lent themselves to make the maximum of impression with the minimum of oratorical effort. I had studied in so many lines and branches and had read so widely that I had acquired a fund of general information unusual in a boy of my age. In spite of all my youthful training I felt a growing sense of service, of *noblesse oblige*. I was acquiring an education, to what use was I going to put it? A selfish one? Thanks to the teachings of my English professor in high school, a Holy Cross man, who always told his pupils to choose that calling in which they could furnish the greatest service and not that in which they might gain the greatest pecuniary or worldly reward, I felt that I must work for the rest of humanity. But you will notice that in these few qualifications there was one important thing apparently lacking. That was the faith, the perseverance, the self-restraint necessary for such a holy calling. That was why I fought against this apparent folly. And that too, was why I prayed. Yes, I prayed fervently for the first time in many years. I prayed to the Sacred Heart and to Our Lady of Perpetual Help. I asked not for strength, but for light. If it was God's will that I should be a priest I knew that God would give me the strength. Therefore I prayed to find out if it was indeed God's will.

And in the meantime, feeling at last that no matter what was my final choice, I could not stay at — College after that year, I began casting about. I felt that the college was closed to me, because I had no Latin and less Greek. I was a member of the A. O. H. and I had heard of the scholarships of that Order in the Catholic University. I wrote the bursar and he told me when and where I could take the examination. I felt sure I could win a scholarship, but it would take me away from home, something I could not do at that time. For since father's death I had taken his place in a way for my little brothers and sisters. Mother was very busy with her work; some one must look after the heavy labor about the house and superintend the training of the children. Unconsciously I assumed the burden, and I did not realize how much this helped to soften my heart and to realize the truth of His words: "Suffer the little ones to come unto me, for of such is the Kingdom of Heaven," until some time afterward, when my sister, born two months after my father's death, and the idol of my heart, died in her second year. It tore the last vestige of pride and worldly love out of my heart, and I swore by her little corpse that never again should I set up false gods before me. But previous to this, in the early spring, I was still in some doubt. I told no one of my thoughts, although my mother told me afterwards that she had strongly suspected for some time that my thoughts were turning toward the Church.

Then came the second decisive step. As I have said, I felt that

— College was closed to me. I felt that it would not be fair to mother and the children to go away to Washington, and I knew that I could not and should not stay longer at — College. I never gave up praying, and one afternoon, during a lull in one of the very discussions in the French class that had started me thinking, I prayed for light. It was a warm afternoon, and with the words of the prayer on my lips I glanced through the open window. And about a half mile away, above the trees, glittering like burnished gold in the setting sun, stood out the cross of — Hall, — College. I knew not what cross it was at the time, but I knew it was *the cross*, and standing out so unmistakably that even a madman could see that I had received my answer.

I hesitated no longer. Next day, facing what I believed to be an unsurmountable obstacle, I applied to the vice-president for admission to — College. He received me with open arms. I wish I could describe to you my joy at that moment. I felt like a convert to the Faith. Since my entrance to the college, and you can guess my mother's joy upon that occasion, my course has been that of a gradual spiritual development.

Then came another period of indecision, as to what I should do—enter a religious order or join the secular priesthood. The latter seems inevitable at present, because of the family circumstances, but as Father — and Father — told me, I shall leave it in the hands of God. At present I am under the tutelage of Bishop Conaty of Monterey and Los Angeles, and will probably go to him unless our circumstances change.

I am in a hurry, Father, but I have tried to tell you enough to show you that I am sincere in my determination. I hope I may see you this summer, but if not, help me, Father, and pray for me.

Very sincerely,

X. Y. Z.

## ECONOMICS

### The Missing Link in the Efficiency System

One of the most interesting hearings held before the Industrial Relations Commission in Washington took place between the efficiency engineers and the representatives of labor. Throughout the entire discussion a persistent mutual misunderstanding crept to the surface. The efficiency system aims to produce the best results with the least possible waste of energy, material and time. Excellent as such a purpose is, it evidently can easily be carried to excess. Regulating every movement of the laborer so as to secure the greatest amount of work in the least time is likely to make of him a mere automaton. The waste in the end would be greater than the gain. This, of course, would not be an argument for rejecting all that is good in the system itself. Its promoters, however, are apt to be led to extremes by their enthusiasm. It is the opinion of efficiency experts that when their doctrines have once been applied to an industry, the basis for Social Justice between the employer and employee has been laid. Misunderstandings would be eliminated; strikes would be impossible. Hence there would be little need of labor organizations, collective bargaining and similar modern prophylactics.

This is indeed interesting in its unaffected simplicity. The work of the Catholic Church which had blessed the guilds of the Middle Ages and has of late repeatedly and officially sanctioned the principle of such organizations has, to all appearances, showered its solicitations upon labor in vain. The disciples of efficiency will now do the Church's work. Indeed, if we are to believe their own writings, not only will they peremptorily assume the dispensership of justice between employer and employee, but far wider shall be the circle of their beneficent influence. According to Mr. C. B.



Going, the doctrines of efficiency "set forth a morality and provide practicable measures for its attainment." (*Emerson, "Twelve Principles of Education. Intro. p. ii).* Were we to take this literally, as all such statements should be taken, the efficiency experts have cut themselves off from all things Catholic. But we must not take these new reformers too seriously. Language for them is a strait-jacket, excellent for the schoolmen, but all too torturous for the liberal spirits of efficiency engineers who have drunk deeply of the Darwinian evolutionary mixture. They have no system of morality to offer us. Far from it. The five altruistic principles of the twelve which Emerson lays down as being essential to industrial efficiency, are but the result of the application of Catholic doctrine to society and the individual. They are, in other words, an effect, not a cause. They are useless as they stand, for, being without motivation they are as lifeless as an Egyptian mummy.

Men in general will agree that "Ideals" should thoroughly permeate every business; that "Discipline" is as necessary in an aggregation of individuals working for a common end as in the individual's life; that the "Fair deal" between employer and employee is more necessary than dividends, yet those of us who have seen the salutary effects of frequent communion and laymen's retreats in the industrial world, would be loath to call the lifeless principles of the efficiency system, efficient. Our modern disciples have presented us with an inverted cone. Let them place it on its base and give it stability.

That is the omission. Their creature lacks a soul. It also lacks perfect uniformity. Consciously or unconsciously they have been seriously effected by Darwinian evolution, just as the majority of modern reformers. They have given undue prominence to the system, too little attention to the individual. They have exalted the type and forgotten the unit. The workman becomes a mere cog, a lever, which must be taken care of for the sake of the machine; an automaton which at frequent intervals must have the stop watch and motion picture machine applied to eliminate useless motions and, not unfrequently, to be speeded up.

What this would lead to is of simple calculation. Mr. Taylor and other efficiency engineers may believe in their bland and childlike simplicity that "in 999 times out of a thousand justice is done" (*Survey, April 25, 1914*) to the laboring man, but those of more experienced predilections will realize what Mr. Emerson's maxim, "the best product in shortest time at least expense" (*Emerson, op. cit. p. 62*) will become, in fact, what it has become, in the hands of unscrupulous employers.

To be sure, there is much of good in what the efficiency engineers would give us. Wastefulness is a conspicuous characteristic of the American laborer as well as of the labor giver. This can not be denied, however much we are wont to boast of our accomplishments. But why have the experts not treated with the unions directly? Instead they have gone out of their way to revile and ridicule the American laboring men, as a class. As a class the American laborer is amenable to criticism. If kindly and properly directed he is an admirable student. What the disciples of efficiency say in regard to American industrial methods is even more pointed. Our so-called business successes have not been due to sane methods, and efficient organizations—but to the lavish hand of God. Virgin fields, immense forests and untold natural resources which have been used in the most grasping greedy fashion, have made success come willy-nilly. We have been like the youthful heir of a vast fortune, who attains social success through the most reckless prodigality.

Thus far the efficiency engineers have made the industrial

world their debtor. Both laborer and organizer can benefit by them. They have not, however, presented a solution for social unrest as they suppose. The Catholic Church alone possesses the remedy. Christian principles must be applied.

H. A. FROMMELT, B.S. in E.E.

## NOTES AND COMMENTS

Laymen's Retreats were inaugurated at Georgetown University on August 21, when thirty Baltimoreans commenced the Exercises under the direction of Rev. William J. Ennis, S.J., of Loyola College, Baltimore. It is the intention of those in charge of the movement to hold the Retreat annually, either at Georgetown or some other suitable locality. Next year the number of applicants will undoubtedly be larger, and in this case probably a series of Retreats will be given.

Pius X deserves the grateful remembrance and prayers of little children the world over. He opened the Tabernacle for them, and brought them to God. Would it not be a beautiful tribute of gratitude as well as a holy and wholesome thought, were the Catholic parents and teachers of America to suggest to the little ones under their charge to receive Holy Communion at least once for the repose of his soul? Perhaps the Reverend Pastors may find the opening of the parochial schools the most fitting occasions on which to recommend this act of charity to one to whom the whole world owes a debt of gratitude.

The Knights of Columbus deserve great praise for their work in extending the apostolate of the written word. At a meeting of the National Board prior to the Convention which was held in St. Paul last month, it was voted to allow the Encyclopedia Press to issue a special Knights of Columbus edition of the Catholic Encyclopedia at a cost of \$29 for the fifteen volumes and index. It is the intention of the Board of Editors to print an edition of about 15,000 copies. The issuing of this special edition is in keeping with the plan adopted by the Knights some years ago. Thirty thousand copies of Dr. Walsh's "The Popes and Science," and an equal number of "The Thirteenth, the Greatest of Centuries," have been distributed not only without a cent of profit, but at a cost of some expense and much labor to the Knights.

The report on occupations recently published by the Bureau of the Census shows that in the first decade of the century there was a decrease of 129,236 in the number of children engaged in non-agricultural pursuits. This is gratifying, but the actual number of children under fourteen now slaving in mines and factories is still so large that much yet remains to be accomplished by the crusade against child labor. What has long been needed, a national child labor law, will be provided by the Palmer-Owen bill which has been favorably reported by the House Committee on Labor. According to the provisions of this bill, goods in the production of which children under sixteen have been employed for a longer period than eight hours a day, or goods which are the product of factory children under fourteen or of children under sixteen working in mines or quarries, can not be shipped by interstate commerce. If this bill becomes a law, a great victory will have been gained, provided that its vigorous enforcement is not prevented by wealthy traffickers in the blood and souls of children.

St. Patrick has again been converted, this time to the Presbyterian Church. Preaching in St. Louis, on August 23, the Rev. A. B. Marshall, of Omaha, announced to his congregation that St. Patrick was a Presbyterian in the form of the churches which he organized, and above all in the doctrine which he taught. Yet it must be said that St. Patrick was but poorly

grounded in the tenets of the primitive Presbyterian Confession of Faith, for as a result of his preaching, Ireland became "Romish," and has remained typically and hopelessly "Romish" during a good many centuries of turmoil and persecution. Unfortunate in his preaching, in the other aspects of his career St. Patrick was thoroughly Presbyterian. He was commissioned to preach the Gospel in Ireland by that well-known Presbyterian, Pope St. Celestine I. In organizing churches, he showed his devotion to the episcopal form of government so characteristic of the Presbyterian Church by consecrating more than three hundred and fifty bishops, all in communion with the See of Rome. And when he wrote, "If any difficulties arise in this island, let them be referred to the Apostolic See," he but stated a belief, in the defense of which the Presbyterian Church has seen its martyrs at the stake and on the scaffold. In every age of its long history, the Presbyterian Church has fearlessly borne testimony to the dogma of the infallible teaching authority of the Roman See.

Another "patriot" has gotten in the toils of the law. On August 6, Charles F. Alexander, a clerk in the Post Office at Charlotte, North Carolina, was arrested on the charge of having extracted from the mails a letter addressed to Dr. John S. Clifford, a prominent Catholic and district deputy of the Knights of Columbus. On the following day he was held for trial at the October term of the Federal Court. The arrest was the result of a surveillance which extended over several months. On two previous occasions letters addressed to Dr. Clifford had been stolen from the mails. A letter sent to him by Mr. William B. Daughtrey, of Portsmouth, Va., never reached its destination, but was read in a public meeting some months later by the notorious J. J. Crowley, who for some time has been engaged in a campaign of calumny against the Catholic Church, and was then published in the *Menace*. Numerous cases have been recently reported in which mail matter addressed to prominent Catholics has been tampered with. These cases should be at once referred to the Postmaster-General at Washington, and Catholics should not rest satisfied with a perfunctory examination, but should insist that the matter be thoroughly investigated. Indictment and conviction is the only practical way of stopping the activity of these cowardly mail thieves.

"It is undoubtedly true," remarks the *Boston Transcript*, "that hardly a prelate will enter the conclave who will not pray heartily that he may not himself be chosen Pope." This is a truth which those rather rare Catholics who prate so glibly of "papal parties" and "Vatican politics" will do well to ponder. A secular newspaper, with an old copy of the *Catholic Directory* as a source-book, may be pardoned for saying that "Cardinal Rampolla is out of the running. He is too old, and besides is a religious." But the same statement in the mouth of a Catholic is, at least, akin to irreverence.

To say that there are parties, in a political sense, and candidates, is to put it far too strong. The Church does not conduct her affairs in that fashion. The burden of supreme pontiff is too great, even if there were no other reasons.

But what authority has the *Transcript* for saying that "Italian Government influence, without power in the conclave, is sufficient to keep out of St. Peter's chair a citizen of any nation but Italy"? Does the *Transcript* think that the future Pope will wait upon an *exequatur* of the Italian Government before exercising the powers of Christ's Vicar? or that the Cardinals themselves will take their orders from the Quirinal?

Some weeks ago *AMERICA* chronicled the opening of a new branch of the Chicago Court of Domestic Relations. The purpose of the new Court was to check the spread of divorce by trying to reconcile to their hard fate those who thought that

the bonds of matrimony had become intolerable. That this Court may become a powerful factor for good is shown by the following account taken from the *Chicago New World*.

Quite a new phase of the old saying, "It is the Mass that matters," was verified the other day. A couple was brought before one of the municipal judges. The judge on inquiry found they ought to be Catholics. They had become derelict. After an amiable inquiry, he "sentenced" them to go to Mass every Sunday for a year. To make the beginning more auspicious, he advised, as a preliminary step, Confession and Holy Communion. The Sunday following saw the first lap of the sentence. The milestone had "joy" written on it.

Catholics who go to Mass on Sundays usually have no need of the Divorce Court. But if all Catholics without exception were "sentenced" to go to Mass every Sunday, and if they could be induced to receive Holy Communion every Sunday, and whenever possible on week-days, how much brighter and happier their lives would be!

"Cold science in the form of Frank E. Morton, an acoustic engineer," one reads in the *Hartford Times*, declares that the solution of the problem of ghosts lies in an intensive study of acoustics. Sound, he says, is due to vibration, as is also electricity and heat and light and X-rays and, probably, ghosts. A table of vibrations necessary to produce each has been prepared by Mr. Morton. The first fifteen octaves of our scale, in which the vibrations are from 2 to 32,768 per second, are followed by a gap in the place of the next ten octaves. But coming to the next decade, we get electricity; another skip of ten octaves and we get light up to the ultra violet rays, after which follows another hiatus of ten octaves. Then come the X-rays. Beyond this point we recognize nothing, but Mr. Morton speculates that these ten octaves beyond the X-rays are the efficient cause of ghosts. All this is very dry and very learned as an intensive study of acoustics should be; but the versatile Mr. Morton shows that he is likewise at home in the fairyland of science when he tells a ghost-story about

an old stone house in France, in one room of which certain persons heard sounds of unknown origin, terrifying without being describable. Investigation located the sounds in a wall which, on being torn down, revealed the skeleton of a woman. Ancient records revealed that the house had been a convent, and that the nun long years before had been imprisoned alive in the wall as a punishment.

This kindness of the nuns in carefully preserving a record of their crimes enables cold science in the form of Mr. Frank E. Morton, to proceed thusly:

When the woman was slowly dying, her mind became tremendously active. (This is a hint which pedagogues may heed!) Her sufferings were registered in her brain, and produced mind-vibrations of great intensity. We know that this would happen in such a case. Her mind thus became a source of energy, and remained a source of energy even after death. The vibrations continued even after the physical seat of them, the brain, had returned to dust. Any source of energy continues such until some counteracting force stills it. With a source of energy such as that created by a dying woman resisting forces are not present, and the vibrations would continue even after the woman's life and brain had gone.

One who is not a student of intensive acoustics follows all this haltingly; but he gathers that a ghost is a kind of simultaneous multi-phase vibration of great intensity. Vibration of the highest phase gives a ghost being; a drop in vibration makes him shimmeringly visible; a further drop into the electrical octaves, and he partakes of the properties of a Leyden jar; a final drop in vibration, and he is endowed with speech, "terrifying without being describable." Seriously, however, this cock and bull story of the walled-up nun and the terrifying sounds proceeding centuries later from her brain long since returned to dust, is an excellent example of the modern pseudo-scientist's child-like credulity and want of logic.